

# Gay Community News

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**Elaine Noble  
Interview**

**“...no blacks,  
no Jews,  
no gays.”**

**Couple legally  
Adopts child**





## New York Cultural Affairs Commissioner 'Slips Out'

*By Harold Pickett*

NEW YORK — On Thursday, Feb. 22, Henry Geldzahler, New York City's Commissioner of Cultural Affairs, personally acknowledged gay poet Allen Ginsberg at an award's ceremony for making it easier for him to live both as an American and a homosexual. The occasion, sponsored by the National Arts Club, honored gay poet Ginsberg and awarded him its medal of honor for literature.

After several calls to Commissioner Geldzahler's office, his secretary, Brian Riordon, informed GCN that the Commissioner had prepared a statement regarding the quote. "That is all he will say on the subject," asserted Riordon. However, Riordon did not deny that Geldzahler had made the original statement. Geldzahler's prepared statement said simply, "I have said enough. I would like now to invoke my right to privacy. My private life is my own. My professional life is a matter of public concern and public record. The issue of my sexuality became a minor media event in the course of my celebration of Allen Ginsberg."

## Brydon Named New NGTF Co-Director

*By Rebecca Chase*

NEW YORK CITY — Charles F. Brydon, a 40-year-old Seattle insurance executive, will become co-executive director for the National Gay Task Force as of April 9. He will succeed Dr. Bruce Voeller, who resigned in October (see GCN, Oct. 21, 1978). NGTF also officially announced that Jean O'Leary, co-executive director, will resign in June.

Brydon, an Army captain who served in Germany, Korea and Vietnam during the '60s, became a gay civil rights activist during the '70s. In Seattle, he founded the Dorian Group and the Seattle Municipal Election Committee for Gays (SEAMAC). He served on the Seattle Women's Commission and the Board of Directors of the Seattle Gay Community Center. In 1976 he joined the NGTF Board of Directors, and, with Kay Whitlock, is currently co-chair of the Board.

Most recently, Brydon formed the Citizens to Retain Fair Employment, one of the major groups which helped defeat Seattle's anti-gay Initiative 13. Brydon told GCN that Initiative 13 showed that gay people ("by that I mean lesbians and gay men") can gain public support by concentrating on fundamental shared interests such as respect for the right to privacy. "Initiative 13 demonstrated that by showing concern for the quality of city life, we can gain allies in the civic and political leadership," he added.

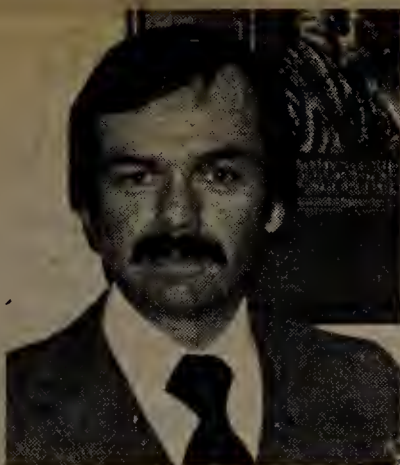
Since the two NGTF co-directors function as a team, Brydon was unable to talk about specific policy changes until a woman is named to replace O'Leary. However, he did emphasize the importance of organizing more grass-roots support for NGTF. "The Task Force has only 10,000 members out of an estimated 20 million gay people in the U.S.," he said. He emphasized that the organization's effectiveness — despite its small membership —

had nothing else to say to either the gay press or any other newspaper.

When asked if the issue of Geldzahler's sexuality had been downplayed by the press, Riordon said, "Doesn't that make sense? Someone was being given an award and the focus was on Ginsberg." Riordon said there had been "few calls" from the press regarding the remarks.

Riordon replied to the question of whether city funding for specifically gay arts projects was being considered by saying, "gay is beside the point. It's not the issue and not given special attention."

There has been speculation in the gay community that Commissioner Geldzahler's remarks at the awards ceremony indicated that he was publicly 'coming out.' The only high-ranking city official to come out publicly was the late Dr. Howard Brown, a founding member of the National Gay Task Force. Brown, as Health Services Administrator for New York City, called a press conference to announce his homosexuality on Oct. 2, 1973. The event made front page news in the *New York Times* the following day.



**Charles Brydon, new NGTF co-director.**

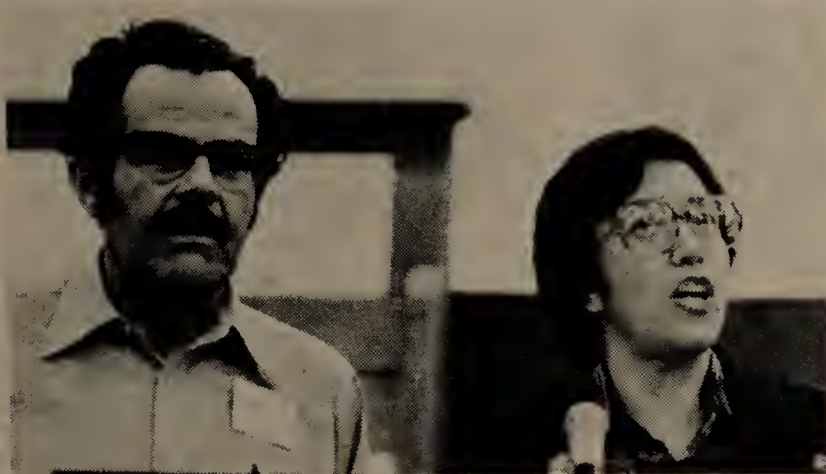
was a tribute to O'Leary and Voeller's leadership. By talking to a lot of people and studying the situation, he hopes NGTF will find a way to build a broader base.

Brydon is anxious not to compete with local groups and notes that some people argue that money which goes to NGTF is money taken from local organizations. In response to this criticism, NGTF has been testing a "piggy-back membership scheme," which Brydon claims has been somewhat effective. The plan allows a contributing member to a local organization to join the Task Force for half price and presumably permit the remaining money to go to the local group.

"What the gay rights movement needs today," Brydon said, "is the kind of vision that Martin Luther King brought to the civil rights movement. The movement needs spokespeople who can represent gay people's diverse interests. We need ways to identify the gay issue with the public interest." Brydon suggested that Carter's commitment to human rights may help the public realize that gay rights serves the whole society.

Brydon attended the 1977 White House Conference on Gay Rights, and presented a paper on discrimination in the Defense De-

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Conference co-chairs Dr. Walter Lear and Mariana Hernandez

## Plans Move Ahead for October March on Washington

PHILADELPHIA — Over 300 gay men and lesbians from throughout the country met here on Feb. 24-25 to discuss a proposed gay march on Washington, DC. Coming from as far away as San Diego, San Francisco, and Oregon, delegates from over 100 lesbian, gay, and women's organizations voted to stage a national march on the nation's capital during October 1979.

The conference's Saturday plenary session was held in Philadelphia's historic Quaker Meeting House and was chaired by Mariana Hernandez, a delegate from the National Organization for Women, New Jersey, and Walter Lear, a board member of Philadelphia's Gay Community Center. Caucuses were held during the morning for women, Third World people, gay youth, anti-march delegates, leftists, and Democrats. In the afternoon, the entire group came together to discuss issues connected with a possible march.

Much of the early part of the plenary session was taken up with discussions of the process that should be used during the session — whether photographs would be permitted, whether a 75% affirmative vote would be necessary on major decisions, whether Roberts Rules of Order should be used and whether visitors should be given a vote. The delegates accepted the proposal from the women's caucus assuring "complete gender parity throughout its proceedings and march preparations, leadership, publications, paid positions, and in all related areas." The parity proposal also called for a 20% overall minority representation in conference/march preparations and leadership. At the

conference itself the ratio of men to women was 2:1 and there was a strong Third World presence.

**To March or Not to March**

The first major agenda item that the delegates discussed was the question of whether a march on Washington would be advisable and when the best time would be for such a march. Wendy Levine, a member of San Francisco's Ad Hoc Committee on the March on Washington read the results of a nationwide survey supporting the idea of a march in early fall of 1979, with its focus being primarily on political issues.

Frank Kameny, long-time Washington, DC activist, spoke against the march on the capital this year. Kameny told the delegates, "If I was assured that there would be enough people at the march, I'd support it. But I'm not sure that would happen." A delegate from Milwaukee also spoke against a march, saying that "the failure of the farmers' march shows us that a gay march may not be the best idea at this time."

David Thorstad, spokesperson for New York's Coalition for Lesbian and Gay Rights told the conference that "our movement has made the biggest demonstrations over the last ten years . . . The movement is now at a political crossroads." He urged a march with the "widest possible participation." Cathy Davis from the Gay Caucus of Youth Against War and Fascism, echoed Thorstad's urging, telling the crowd to "show the nation we are a force to be reckoned with."

While most of the speakers spoke in favor of a march on the capital in 1979, it was clear that delegations from certain regions



Some delegates ponder the future

did not support a march during this year. Several delegates from Texas spoke of the need for more time to do local organizing before putting their energies into a national focus. Alice Schrader of Houston's Gay Political Caucus spoke in favor of the march, but pleaded with the delegates for allowing Texas more time.

Billy Jones, founder of the Coalition of Black Gay Men and Women told the delegates that he was undecided about the march. "As minorities among minorities, among minorities, we're here to listen, to be sensitive to several views, and then decide." Several women from New York's Salsa Soul Sisters rose to speak in favor of the march.

Bob Davis of Washington DC's Gay Activist Alliance told the conference that "Washington groups are not exactly happy" with the idea of a demonstration in 1979. Expressing a desire to make the march a success, with very concrete objectives, with people from "broad ethnic backgrounds," and with strong financial backing, Davis told the delegates that "we need more time."

Eric Rofes, a delegate from GCN, spoke in favor of the march and spoke of the historical importance of the demonstration. Urging the delegates to throw their support behind the march, Rofes told the crowd, "Every time you do any political action you take a risk. We have never allowed risks to stop us before."

When the vote was counted, Maria Hernandez announced, "We have a march on Washington in 1979!"

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## Gay Male Couple Legally Adopts a Child

SAN FRANCISCO — In what is believed to be the first instance of its kind, an openly gay male couple have been granted the right to legally adopt a two year old boy. The adoption of Robert David Dykes by pediatrician Dr. Albert Lanny Dykes and his lover, San Francisco Metropolitan Community Church pastor Rev. Jim Dykes, was approved by a Los Angeles Superior Court judge on Jan. 12.

The couple was open about their homosexuality throughout the entire adoption process, and, according to Rev. Dykes, no objections to the adoption were raised on that basis. Rev. Dykes told an interviewer in the *Philadelphia Gay News*, "As the social worker told us, 'You're making us make a policy decision, you put it right on the line; what can we say about a minister and a physician raising a child. You're the stereo-

typed epitome of our society'."

Since there is no legal recognition of gay couples under California law, Dr. Dykes is officially recognized as the child's parent, while Rev. Dykes — who took the surname of his lover several years ago — is recognized as Robert's guardian. Although the couple have contracted "within our faith to maintain a long-term relationship," the adoption is still officially listed as a single parent adoption.

The adoption was arranged through direct contact with the child's natural parents. This was possible because California law allows independent adoption, which eliminates the requirement of an adoption agency as the only channel for adoption. As part of the adoption agreement, the two men agreed to send yearly reports about Robert to his natural parents until the time he turns 16.

However, no face-to-face contact between the child and his natural parents will take place until he reaches that age.

Rev. Dykes is realistic about the problems which the child may face. "Our overriding principle with Robbie," he told the *Gay News*, "is always to respond to him with honesty and truth, and say that here we are, and we love each other, and that we chose him to live with us because we love him. Then we will have to fight the other battles as they come along, if they come along."

They say that they will educate their son about homosexuality "the same way we will about sexuality in general — when he asks the questions, we'll answer the questions that he asks."

The two men would like to adopt another child, and, says Rev. Dykes, "Our dream is that the next child will be a girl."



## california casualty

SACRAMENTO, CA — A bill which would have prohibited discrimination on the basis of sexual orientation has died in the California Senate's Industrial Relations Committee. The bill — one of the first gay rights bills whose leading sponsor was a Republican, Senator Milton Marks — went down to defeat when it failed to get the support of Senator Joseph Montoya, the key vote on the committee. "I don't know what more we could have done to get Senator Montoya's vote," said Marks. "We had everyone, including Governor Brown, pressuring Montoya to vote for the bill."

## e.r.a.: hopeless, hopeful

PIERRE, SD — The South Dakota legislature has voted to rescind its earlier approval of the Equal Rights Amendment. The state's house of representatives approved a recession resolution last week and once the state senate concurs, which is expected, the state will become the first to rescind ratification, since Congress voted to extend the ERA deadline. Four other state legislatures have voted to rescind approval but the actions have been untested in the courts.

Proponents of the ERA can take heart that the primary victory of Jane Byrne in the race for mayor of Chicago may give the ERA a boost in that state. Byrne, a protege of the late Richard Daley, upset incumbent Mayor Michael A. Bilandic in Tuesday's Democratic primary, and is expected to have no difficulty in winning the April election. Illinois has been one of the most hotly contested states in the battle for ERA approval.

## tory tolerance

BOURNEMOUTH, ENGLAND — Margaret Thatcher, the leader of Britain's opposition Conservative Party who may become the nation's next prime minister, has dismissed a gay rights question with a terse "no comment." Thatcher's reply to a question on whether she favored lowering the age of consent for homosexual activities to 16 came at the Young Conservative's annual conference. After Thatcher's two-word reply, London's *Gay News* reports, the questioner was booed and the chairperson hurriedly asked for the next question.

## in search of lesbian photographs

NEW YORK CITY — The Lesbian Herstory Archives has announced the start of a lesbian photograph drive "to end the legacy of lost faces." The group is urging lesbians throughout the country to send photographs of themselves, friends, children, homes, pets and activities to the archives. Interested women can contact John Nestle or Deborah Edel at the Lesbian Herstory Archives, P.O. Box 1258, New York City 1001, or phone them at (212) 874-7232.

## celebrating women's day on radio

BOSTON — Radio stations WGBH (89.7 FM) and WTBS (88.1 FM) will be presenting women's programming throughout the day on Thursday, March 8 in celebration of International Women's Day. On WTBS there will be interviews and lectures with women talking about women's experience around the world; author Shere Hite lecturing on female sexuality at noon and midnight; 5 p.m. women's music and poetry; 7-8 p.m. live, call-in forum on black women, feminism and racism; 8-9 p.m. women and jazz; 9-9:30 women's international news; 9:30-10:30 a live call-in forum on women's work experience. On WGBH, in addition to morning and afternoon programming, at 6:30 p.m. there'll be interviews with working women and housewives on house life and job life; at 8 p.m., a recording of the Feb. 11 concert of the New England Women's Symphony; at 10, a special production of the latest production ("Hard Edges") of Muse, a women's drama collective; and at 11, "Varied Voices of Black Women," music, poetry, and interviews with four black, lesbian feminists.

## children of single parents

CAMBRIDGE, MA — A day care center geared for children of single parents is in the process of formation in Cambridge. The center, to be called Caterpillar's Cocoon, will focus on creating an "anti-sexist, multi-cultural, and non-violent environment." The school will be staffed by day care teachers who are also single parents. The project is still in its initial phase and the organizers are in need of furniture, toys, books, art and cooking supplies, as well as help in locating a space for the center. Anyone interested can contact Sandy at 661-6694 or 876-3394.

## maccormack speaks

BOSTON — Robin MacCormack, the newly appointed city of Boston liaison with the gay community, will address a meeting of Boston Area Gay and Lesbian Schoolworkers (BAGALS) on March 6. The meeting, which is open to the public, will be held at 7:30 p.m. at the Dignity offices, 355 Boylston St. in Boston.

## gay pride '79 reaches out

BOSTON — A meeting to discuss how Lesbian and Gay Pride Week '79 can meet the needs of working class gays and racial minorities will be held on Tuesday, March 6, at 7:30 p.m. The discussion will take place at the Harriet Tubman House, 566 Columbus Avenue, in Boston's South End. "We see the connections between racial and class struggles, and those of sexual minorities and women," say the organizers of the meeting.

A follow-up business meeting will be held at Clearspace, 485 Massachusetts Avenue, Cambridge, on Wednesday, March 14, at 7:30 p.m.

## southern vermont organizes

BATTLEBORO, VT — A coalition of lesbians and gay men from Brattleboro and surrounding towns has announced the formation of the Southern Vermont Lesbian/Gay Men's Coalition. Among the coalition's goals are: "To raise the level of understanding surrounding the issue of homosexuality . . . to better understand sexism and sex role stereotyping . . . to be supportive of political issues which reflect our beliefs in freedom of expression . . . to build an understanding of the overwhelming political and economic exploitation which takes place in our society." Members of the coalition come from other organizations in Vermont, including the Women's Union for Political Action, Southern Vermont Gay Men, and the 4,000 Sisters. The coalition has established a speaker's bureau and coordinates social events. They are also planning to participate in the organizational meeting for the March on Washington.

To contact the group, write: The Southern Vermont Lesbian/Gay Men's Coalition, 21 Elliot Street, Brattleboro, VT 05301.

## men in transition

BEVERLY, MA — The formation of the North Shore Men's Center was announced last week. Anthony C. Adamopoulos, of Peabody, stated "Just as the women's movement brought women together for mutual support and strength to change the restrictive stereotypes imposed upon them, so the men's movement is a means for men to gain mutual support for the examination and change of the male stereotype."

The Center offers various programs and groups to give men an opportunity to experience growth and also serves as a clearinghouse for information for and about men. The Center's spring programs consist of two all-male eight-week workshops. "Men in Transition" will focus on men discussing life changes they are currently experiencing. "Men and Relationships" will focus on an exploration of the quality of men's relationships with men and women.

The spring programs will be held at the First Baptist Church on Cabot Street in Beverly. For more information call 599-5918 or write to the Center at P.O. Box 334, Beverly, MA 01915.

## madison stands pat on bias

MADISON, WI — The city of Madison's board of aldermen has rejected a proposal that would have exempted gay teachers and civil servants from the provisions of the city's ordinance banning discrimination on the basis of sexual preference. The proposal, presented by the Dane County Association of Evangelicals, was studied by the city's Equal Opportunities Commission. The commission urged that the city council "take no action which would in any way reduce the rights of homosexuals," and the council unanimously accepted the commission's recommendation.

## scagliotti to milan

NEW YORK CITY — A film made by former GCN photographer John Scagliotti has been chosen as one of the five American entries at the International Public Television Conference to be held in Milan, Italy, in April. The film, *The Stuff of Dreams*, is a documentary based on a Vermont community theatre production of Shakespeare's *The Tempest* and also deals with the post-60s counterculture. The film, Scagliotti's first, will be shown on Vermont public television in May and may be shown at Cambridge's Orson Welles Theatre this spring.

## a vicious rumor

LONDON, ENGLAND — London's music scene is agog at reports that the late punk rock star Sid Vicious had a male lover. David Black, who sold pictures to the *Sunday People* supposedly taken when he and Vicious lived together, is sticking to his story. The romance between the two supposedly dated back to 1974 when a 16-year-old Vicious used to spend time at Black's Portobello Road stall, where Black sold rare David Bowie bootleg tapes and records.

"He was totally innocent at that time about everything," says Black. "He had a fascination with everything. He just had to experiment." Black adds that he doubts that Vicious' friends in the Sex Pistols knew about the relationship. "He was putting up this sort of macho image and them being sort of anti-gay, 'cause it was a big thing among all that lot," he asserted. "I doubt if they would have known anything about it."

## s.f. women charge harassment

SAN FRANCISCO — San Francisco lesbians are rallying around the case of two women who have charged the San Francisco police with harassment in an incident which took place outside a women's bar. The two women — Sue Davis and Shirley Wilson — were leaving the bar in late January when they were accosted by police. According to the women, they were handcuffed and beaten outside the bar and, at two different police stations, were repeatedly abused both physically and verbally. The pair were finally charged with resisting arrest, public drunkenness and failure to identify themselves.

San Francisco Wages Due Lesbians has called on the city's newly-appointed Mayor Diane Feinstein to take action against the police involved. The group has asked Feinstein for a public statement reprimanding the police and called for all charges to be dropped and compensation to be paid to the women.

## man/boy love conference

NEW YORK CITY — The second invitational conference on the subject of man/boy love will take place in New York City on Saturday, March 24. The conference is not open to the general public and only persons "who have a genuine and supportive interest in man/boy relationships" may attend. Certain gay and lesbian groups are also being invited to send representatives to the gathering.

The conference will consist of three panels: "Nature and the Problems of Man/Boy Relationships"; "Man/Boy Love and the Lesbian and Gay Community"; and "Man/Boy Love in the Arts." Conference participants will include Boston/Bolse activist Tom Reeves; David Thorstad, spokesperson for the Coalition for Lesbian and Gay Rights, Aner Candelario, co-chair of Gay Youth/New York, and others.

The first conference on man/boy love took place in Boston in December. Those who wish to attend the conference can contact the North American Man/Boy Love Association, P.O. Box 2, Village Station, New York 10024.

## banking gay-style

SANTA MONICA, CA — A group of gay businesspeople have received a charter to open what is believed to be the first openly gay-owned savings and loan association in California. The office, to be called Unity Savings, will open later this year in Santa Monica. Although Unity Savings will not cater exclusively to gay people, it will attempt to be of assistance to gays who might have problems with other lending institutions.

## vets preference goes to court

WASHINGTON, DC — The United States Supreme Court is set to rule within the next few months on a Massachusetts law which gives veterans preference in civil service jobs. The law is being challenged by women's groups who assert that the law systematically discriminates against women. Ninety-eight percent of people with a military service background are men, and, in Massachusetts, veterans who pass the qualifying civil service examination are automatically given extra test points. Seventeen states have veterans's preference laws, and Massachusetts is believed to have one of the strongest.

The U.S. District Court in Boston has twice declared the law unconstitutional. Last May, writing for the majority in a 2-1 decision, U.S. District Judge Joseph L. Tauro wrote, "It is clear that the Commonwealth's motive was to benefit its veterans. Equally clear, however, is that its intent was to achieve that purpose by subordinating employment opportunities for women."



# Community Unity Is Forum Focus

By Cindy Stein, Pat M. Kuras  
and Bill Mulkern

BOSTON — Hundreds of men and women filled the Arlington Street Church last Saturday to attend an afternoon-long event sponsored by Boston Lesbians and Gay Men Against the Right (BLAGMAR): The event was called Lesbian and Gay Community Forum. Its purpose was to celebrate the tenth anniversary of the Stonewall riots and to promote dialogue on the theme of unity in the gay community.

The afternoon began with a theater piece performed by BLAGMAR members, a skit which portrayed a reunion of the Stonewall High School Class of '69. Lesbians and gay men entered the stage area shaking hands and saying their hellos. Class president Clover Daniels, clad in jacket and tie, officiated the reunion events which included a re-enactment of the Stonewall riot in which gay people fought back against a

"routine" police raid on the Greenwich Village gay bar. Poetry was the predominant medium for expression by the class members who read the works of such poets as Allen Ginsberg and Pat Parker.

Each small presentation recounted the chronological highlights and major issues which have surfaced over the last ten years. Lesbians lamented their lack of visibility in the movement, while a black gay man read "Psalm of the Visionary" by Adrienne Stanford to illustrate the necessity for a strong black, gay identity. Recent manifestations of anti-gay attitudes, such as the Briggs Initiative and the so-called Revere Sex Ring, were addressed as well. Finally, President Clover made his own personal statement as his mode of attire was transformed from a reformist "we can get our rights through legislation" stance (suit and tie) to a "freedom

of personal expression, straights be damned" attitude (a long, flowered dress).

Following the skit, the audience split into three groups and participated in different workshops. The first, entitled "Unity and Division Within the Lesbian and Gay Community: Race, Class, Sex" focused on how these realities operate within the gay community. The workshop began with a presentation of the issues involved, followed by personal histories focusing on class background by the program's organizers.

Then the workshop of about 60 people broke down into groups of three so that participants could share in a more intimate setting how they have dealt with the issues of racism, sexism and classism in their past and present. After 15 minutes of discussion, participants returned to the larger



The Stonewall Class of 1969 holds a reunion at last weekend's Boston Lesbians and Gay Men Against the Right's Community Forum.

group format and continued to examine the workshop's topics.

A second workshop entitled "Gay Culture: Exploring the Different Ways We Live Our Lives," addressed issues such as living arrangements for gay people (collectives, communes, couples and living alone), separatism, lesbian culture, male bars, and the need for gay support at work.

Connections between feminism and the gay movement was the subject of the third workshop. Here, issues of process (lesbians present pointed out that men tend to speak in abstract, theoretical language instead of in a more

personal vein) were discussed as well as more substantive issues (man/boy love and womanspace). Women attempted to encourage men just not to sit back and look at their own personal sexism and guilt but to couple reflection with action on feminist issues like abortion, rape, and day care.

At the conclusion of the workshops, a BLAGMAR member, heartened by the large attendance, announced that the organization intends to continue community dialogues in a similar manner and will be planning other events in the coming months.

## 'Stable' Lesbian Relationship Terminates Alimony Payments

By Jil Clark

ST. PAUL, MN — A Minnesota District Court judge has recently ruled that a woman's "apparently stable love relationship with a woman friend" was sufficient cause for the termination of her ex-husband's obligation to pay her alimony. Although the decision, made in the state's highest trial court, is not regarded as the kind of ruling that sets important legal precedent, the ruling has evoked favorable comment from gay rights and divorced men's rights activists.

When the Smiths (not the couple's real name) were divorced in 1972, John Smith agreed to pay alimony to his wife, Jane, "until such time as she remarries or dies." Four years later he discovered his wife was a lesbian and involved in a lesbian relationship; he took her to court to get the alimony payments stopped.

In his decision Justice Joseph P. Summers of the Minnesota District Court said, "There is nothing in the relative financial conditions of the parties which would justify termination of alimony. Alimony which has been awarded pursuant to stipulation will be determined only on the basis of a substantial change in circumstances in one or both parties," he wrote. However, the judge explained that those "stipulations had indeed changed. At the time of the 1972 divorce, the plaintiff could have realistically assumed that defendant would re-marry. Defendant was 30 years old. Plaintiff would not have entered into a stipulation to pay alimony until defendant remarried or died, had he realized remarriage was or would become impossible," he wrote.

"Defendant's post-decree lesbianism," maintained the judge,

"is a material change in circumstances which justifies the termination of the alimony." As a result the judge ordered the alimony terminated as of July 1, 1980, asserting that he believed that Ms. Smith could be able to support herself by that time.

Although the judge warned against interpreting his decision as a legal landmark, both Jean O'Leary, executive co-director of the National Gay Task Force (NGTF), and Richard Templeton, president of America's Society of Divorced Men, praised Justice Summers' decision.

"I think the judge is right," said O'Leary. "If this is a stable lesbian relationship, it certainly is the equivalent of a marriage situation. The stress word here that is underlined is 'stable'."

"We could solve all these problems," continued O'Leary, "just

by legalizing homosexual marriages, and we wouldn't have to go through this. Any two people who are living together in a stable relationship would like to have the benefits that accrue to those people who are married."

In Elgin, Ill., Templeton commented that the judge "had his head on his shoulders. He knew what he was doing." Templeton explained that his organization's function is "to assist and help responsible men receive equality and justice in the divorce courts," and added, "We don't believe that men have to pay alimony to underserving wives."

A different opinion is held by Doris Jonas Freed, secretary of the Family Law Section of the American Bar Association. She fears that the judge's opinion will "be taken to mean that he gave this cut on moral grounds."

A New York attorney and authority on family law, Freed asserted that a change in economic circumstances should be the guideline used by the court in

determining whether termination of alimony is justified. "If she's getting double support, that's no good," said Freed of any woman who might be living with a man or woman or with parents while continuing to receive alimony payments.

Judge Summers emphasized that the question posed to him by the Smith case was not "should I or should I not terminate alimony based on her [Jane Smith's] lesbianism." He explained that Ms. Smith had signed an agreement in 1976 to terminate alimony and that at the time the suit started, her husband was not paying alimony and had custody of the couple's two children. "He was trying to make formal an arrangement that already existed."

"Knowing that she [Jane Smith] was at one time willing to terminate alimony naturally affects any court's judgment. . . . In the context of the parties' actual financial relationships, the result was not terribly far from what the parties wanted."

## Richard Bearse Flees to Holland

By Tom Reeves

BOSTON — Two weeks ago, *GCN* reported on the trial and flight of Richard Bearse, the Fitchburg barber convicted of "intent to rape [statutory]" a 14½ year old youth, Bearse was accused of having sat naked 20 minutes in a sauna with the young football player and of massaging his neck, shoulders and stomach. The youth did not allege genital touching, solicitation or sexual conversation. Bearse fled just as the jury brought in the verdict which could have brought him life in prison, and which the prosecutor assured him would bring at least 10-15 years without probation.

It is now known that Bearse fled to Holland. Senator Adolphus Brongersma, a noted member of the Dutch Parliament and a leader in sexual reform, provided liaison with the Dutch immigration authorities. Bearse was assured in advance that he would not be immediately extradited. Within 12 hours of his conviction, Bearse was met in Holland by Stephen Zwerus and Tai-Mat Sarton of the Werkgrupp Pedophilie and representatives of the Sexual Reform Institute of Holland. Those groups have provided Bearse with lodging, financial support and two lawyers, one of whom is a noted law professor. They ac-

companied him to the Rotterdam police where he registered as a known "offender" from abroad, and where the police joined immigration authorities in granting him assurance that he would not be extradited and gave him permission to remain in Holland for at least three months.

Bearse has been given sanctuary in Holland and has been much publicized there. The groups supporting him have made protests at the U.S. embassy. Bearse says, "I've learned how important political action is." He is currently acting as staff person for a coalition of Dutch gay and youth groups who are seeking to help a Mississippi 14-year-old named Bubba Mayes. Bubba was recently sentenced to 48 years, without possibility of probation, to the adult facility at Parchman State Penitentiary for his first participation in a robbery. Bearse and the Dutch groups see a common denominator in the situation of Bearse and that of Bubba: "The boy in my case was abused by the trial as much as I was, and Bubba is abused. All U.S. 'justice' knows how to do is abuse minors and those adults who relate to them." He urges gay people in Boston to support Bubba too.

Frank Torey of the Spartacus organization in Holland com-

mented, "Living in Holland, where sexual education is light years ahead of where it is in the English-speaking world, it is easy to overlook the significance of what is happening in Boston. But we won't. For the first time . . . someone blew the whistle on a pedophile witch-hunt and . . . stood up and fought in Boston. And, also for the first time in history many forces in the gay community in Boston joined the battle." Zwerus added, "Our help for Bearse and your work this year in Boston, especially our joining together, means that gay people internationally are going to turn the tide against such nonsense."

Supporters of Bearse have sent notarized letters to Queen Juliana of The Netherlands and to Sen. Brongersma, both in care of the Royal Dutch Government, Den Hague, The Netherlands, asserting that there is an anti-gay witch-hunt in Massachusetts, that the "crime" of "intent to rape" does not imply violence or coercion where a minor is involved and that Bearse did not receive a fair trial. Attorney John Ward, priests and newspaper reporters as well as other straight and gay persons have sent such letters. Copies of such letters should be sent to John Ward, 2 Park Sq., Boston 02116.

## Disco Goes Controversial

By Neil Miller

BOSTON — "No blacks, no Jews, no gays," go the lyrics to Machine's smash disco hit, "There But for the Grace of God Go I," and that phrase — apparently taken out of context — has been drawing protests all over the country. In fact, calls from irate but uncomprehending listeners have been coming into radio stations at such an alarming rate that Machine has put out an edited version of the song. In the new version, the offending phrase is changed to "where the upper-class people stay."

The song tells the story of parents who move to the suburbs in order to save their daughter from urban problems and give her a chance to grow up in a world where they believe there are "no blacks, no Jews, no gays." The move fails and the daughter becomes a prostitute and later pregnant. Wendy Hunt, a mixer at Boston disco station WBOS-FM, told *GCN*, "It's clear the parents are being criticized for what they did. They thought moving to the

suburbs was a solution, but it wasn't. Most people understand that the comment about blacks, gays, and Jews is meant to express the parents' values." Adds Darts' disc jockey Steven Burke, "Of course the lyrics are facetious. Look what happens to the kid. She is a natural freak."

However, the context of the lyrics appears lost on many WBOS listeners. "Angry listeners thought it was derogatory," says Hunt, "so when Machine put out the new version, we took the original one off the air. Obviously people didn't listen closely enough to the words."

However, dancers at gay discos are either aware of what Machine is trying to say or just not listening. "We haven't had one comment, not one," says Darts disc jockey Burke, who emphasizes that Darts has no intention of shifting to the edited version. "The editing cheapens the record. For once a disco record is trying to say something. I think it works clearly."



# Gay Community News

## THE GAY WEEKLY

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## on the other hand

Dear Sisters and Brothers,

We could not disagree more with the tone of your Editorial in the Feb. 24 GCN. You seem to be saying that GCN apologizes for David Brill's "bar tour" article the previous week because the article was "insulting to women."

What happened to those three men at The Saints is apparently quite similar to what happened when we brought a gay male friend of ours to the same bar last year. The other patrons were rude, abusive, and threatening. They were nasty. And worst, they failed to equate their own behavior with the oppression which women are met with when they attempt to enter any of the numerous gay male bars in Boston.

Sexism is not a peculiar province of men, although it is easier for women only to recognize anti-woman sexism. The attitude seemingly supported by GCN's editorial actively cultivates hate and justifies discrimination. It did no good to the gay community and less good to GCN. And for the record, we have never met Mr. Brill.

In solidarity

Joan Reilly  
Chris Santoro  
Brighton, MA

## plaudits

Dear GCN:

Plaudits to Scott Alpert for the most cogent statement I've ever heard on the subject of man/boy love! As a practicing psychologist over the past 25 years, I've pondered this and like matters (S&M, prostitution, etc.) and tried with limited success to put my finger on the (moralistic) flaw in all the rhetoric I've run across. It's been my observation that the only instances wherein a child (male or female) has been "traumatized" by sexual contact with an adult have involved either a) molestation, against the youngster's real wishes, or b) a guilty/ashamed attitude on the part of the adult which leaked over and saturated what could otherwise have been a warm and growth-enhancing experience for the kid. Our puritanical tradition continues to exert its covert influence upon our lives, and has much to answer for . . .

Meanwhile Alpert's resounding fiat will be forever engraved upon my heart and mind — "*Rape and abuse* should be on trial; not love — or lovers — of any kind."

Best wishes to you and your publication!

Love and Peace —

Brad Wilson  
New York, NY

P.S. In case you didn't know it, I authored the document which helped the American Psychiatric Assn. to take "homosexuality" out of their *Manual of Mental Disorders* (I say "helped" because APA asked GAA to do it — a little-known fact). Copies available upon request. \$2.00 each, 13 pages.)

## fight to choose

Dear GCN,

I want to congratulate Linda Gwizdak for her article "Fight to Choose" (GCN, Feb. 10). She has correctly perceived that the so-called "Right to Life" movement is little more than a front for the most reactionary religious and political zealots on the contemporary scene. She also realizes that those who oppose "a woman's right to control her own body" also oppose that same right for lesbians and gay men.

Compulsory heterosexuality and compulsory pregnancy are both expressions of the same dogma: that sexual pleasure can only be justified by the need to reproduce. Whatever the religious merits of this doctrine, it serves no legitimate purpose in civil affairs. Yet the Catholics, the fundamentalists, and the Mormons claim the right to impose this dogma on the entire country, regardless of the human suffering involved.

Here in the District of Columbia, it is instructive to note that our most notorious homophobe, former City Council member Douglas Moore, placed an ad in the local official Catholic newspaper during last year's campaign, appealing for votes on the basis of just two of his stands: his opposition to gay rights and his opposition to abortion rights.

To conclude with Ms. Gwizdak's words: "We must make the Right to Lifers know that we will no longer tolerate their nonsense and that gays will not go away any more than abortion or the fight for equality for women. Think of the power of a united coalition of the gay movement and the women's movement . . . We have got to educate ourselves on the issues and on our enemy so that we know what we are fighting and how to fight them."

Sincerely,

Craig Howell  
Washington, DC

## the way we were

Dear Comrades,

A few weeks ago, there was an excellent story on television about a working-class mother's struggle to raise her deaf son. A major source of confusion for her was whether to teach him signing. One of the most delightful moments of the show was when she mentioned this confusion to a deaf man and he commented (in sign) that yes indeed, it did seem to be quite a controversy *among those who could hear*.

It seems to me that much the same thing is happening in GCN concerning the issues embodied in the phrase "boy/man love." Who is a child and who, an adult? Can there be love between them (whoever they are), or 'merely' sexuality? Are the various, and conflicting, legal definitions of 'child' sufficient for the political and ethical needs of dykes and faggots? These are really hard questions to answer, I think; we need as much information as we can possibly get, to even carry on a coherent and scientific discussion of them.

Why, then, is it mainly legal adults who are doing the talking? Why are the legal children who write about these questions being ignored?

It's very frustrating for me, living in a community not presently involved in this kind of debate, to read GCN week after week and never get any impression that the legal adults who are intensely concerned with the need to protect and nurture legal children, even bother listening to the legal children who write about their love for legal adults.

Like many of the people concerned and confused over these questions, I am a parent and have been a child-care worker, and I have made love with people who were legal children. Unfortunately I lost custody of my son while he was still an infant, so I have not yet had to grapple with the really hard question of when a certain child stops being a 'child'. But I do know one thing: I would *never* accept a straight white man's definition of it! Those creeps who write age-of-consent laws represent the very group that's responsible for most of the terror and physical violence that's directed against the really helpless children. They are also the group from whom Nancy Walker's self-restrained, responsible, and decorous gay "liberation" movement is begging for civil rights.

I think that gay people who are legal children have more information and more legitimacy in this discussion than *any* of us who are legal adults. I think that gay people who are parents need to talk publicly about the really difficult question of when our children start being sexual (and, as Roberta Stone points out, just what that sexuality means). I think that gay people who are legal adults need to be more responsible about listening to and *paying attention* to the experiences and ideas of dykes and faggots who are legal children. I think that gay people who are trying to figure out how to be responsible adults who protect and educate and nurture children, should stop slandering gay legal children who make love with legal adults. What do those of you who are legal children think?

In loving struggle,

Denys Howard  
Seattle, WA

## saxe

Dear GCN,

Re: the letter from Bob Schwartz in GCN Vol. 6, No. 30.

Mr. Schwartz attempts to make an analogy between the Susan Saxe coverage some years ago and the now highly-touted boy-love issue. I take issue with Mr. Schwartz because I find his analogy somewhat lopsided. Having worked behind the scenes at GCN during both periods (part of the mailing crew during the Saxe coverage, and later, as a writer), I feel more qualified to comment. The crux of the matter rests on the objections of both topics. In GCN, the boy-love issue has not received any great objections until the past two or three months; however, with the Saxe case, there was constant objection from the word go. It was a hard struggle, resting mainly on one woman, to have the Saxe case covered at all. Furthermore, it is interesting to note that men are being quite vocal with coverage of the boy-love issue, whereas the Saxe coverage, they simply responded by *boycotting* the paper. I find the analogy of Mr. Schwartz to be misguided and highly erroneous.

Sincerely,

Pat M. Kuras  
Boston, MA

### NEWS EDITOR

Gay Community News is accepting applications for the position of News Editor. News writing and editing skills needed as well as a commitment to feminism and social change. Please send resume to Richard Burns, GCN, 22 Bromfield St., Boston, MA 02108.

## love and hope

To the Editor:

For weeks now I've been reading all the pros and cons in your paper regarding the aspects of man-boy love. I have almost reached a point where I don't want to hear or see another word about it. It's almost like whipping a dead horse by now.

Each side has some good points. Then I read a letter to the editor from a therapist stating "As a therapist I already constantly see the ravages on personalities of experiences they had when vulnerable — not necessarily only as children but when the experiences are as children it becomes harder to unravel. I don't call children innocent, but they are vulnerable." As a therapist this can be true, but by the use and placement of words, it is slanted negatively against man-boy love. Let me say that people are vulnerable, especially adults just "coming-out" with the wrong person, can be just as psychologically damaging to an adult.

I'm not taking sides one way or another. I'm just saying I'm continuing to see public separation of our gay community. Straight society constantly places labels on us, and we continue to do the same thing to ourselves — label. When will we ever learn to solidly show straight society and all of our gay society the positive loving, acceptance side of our "gayness," instead of feeding into the negativism about homosexuality. Not only gays read your paper.

As therapists for gays and straights we see only a minute portion of people with problems. Straight society says gays are sick. As gays we know that only a handful of us have problems, but the majority of us feel fine about being gay. The same is true of children; many have experiences, sexual and otherwise and grow up to be fine, mentally healthy adults. Only a few meet the wrong person. So let's stop duplicating straight society's attitudes.

Personally, many aspects of our gay society are not my personal preference. But I can accept and respect their own personal preferences, as I hope they can accept and respect mine. If all gays could honestly do this our "gay society" would be more closely knit. And by this closing of the ranks, a more solid front would be presented as a positive view for the world.

We all want to be accepted, so why not first be accepting ourselves.

With love and hope for our "Gay Society,"  
Robert E. Dunn  
Leominster, MA

## true blue

Dear GCN,

After reading your paper for the last two years I have decided not to buy it any more. I am a gay male that is strongly interested in "our" community. However, I refuse to pay for a piece of literature that is an insult to "true journalism." I find your paper to lead overwhelmingly toward one segment of "our community" — women. I want to hear about my "sisters," because we are all demanding the same thing in the long run — i.e. sexual freedom. Don't you think that because of your "paper" you are starting to aid in the polarization of our community? If such does happen, I sadly say that I hope GCN folds. There are so few gay newspapers that are so professionally prepared as yours. I don't want to see GCN impede the true meaning of the terms "gay community" and journalism.

Sincerely,

Ron Smith  
Boston, MA

## that oj problem

Dear GCN:

Sometime between 12:30 and 1pm I was watching Channel 56 when I was suddenly bombarded with the presence of Anita Bryant in my living room, on a brand new orange juice commercial. I immediately called the station and asked why they had just decided to start running commercials featuring Ms. Bryant again. The woman to whom my call was referred said that Channel 56 had never formed any policy of *not* running them.

I made a complaint to her, saying that Ms. Bryant's presence on the screen offended me very much, and that I felt that if the station chooses to present a controversial character such as she, who is more well-known for her outspokenness against the gay community than for selling orange juice, they should run a warning beforehand.

Above all, I want to remind the gay community that it is *still* important to raise a protest whenever an Anita Bryant commercial appears, to remind the television stations responsible that the issue of gay rights has not disappeared, nor will it do so anytime soon. Thank you.

Sincerely,

Debbie Davenport  
Boston, MA



## Maintaining Community Power

By Lee Tennyson

Mayor Kevin White's appointment of Robin MacCormack as his Gay community liaison and the mayor's recent support of pro-gay legislation, raises questions beyond the positive face value of these actions.

First — Is it important that the whole gay community meet with Robin MacCormack to voice our needs and demands? This suggestion was initially made by Tom Reeves. Robin MacCormack has thus far been made accessible to the gay community and talking with gay individuals and groups about their complaints. I support the suggestion that he meet with all of us together as soon as possible so that a comprehensive list of our needs can be compiled. It is important that we begin the process demanding fair representation, access to city resources, rights, etc. A process that includes us all at the start, lends group strength to individual needs, reduces the possibility of the most "unrealistic" demands being excluded and validates our community organizing.

Secondly — Is Kevin White's recent pro-gay action any indication that he has a commitment to gay rights?

Those who believe that the answer is yes should look at his record. In 1976, he also issued an order banning discrimination on the basis of sexual preference in city employment. Although this had positive impact — it was an isolated act. If the mayor had wanted to stop the oppression of gay people he has had innumerable opportunities to do so. At the Boston Public Library, he could have taken a stand against entrapment. Last summer, he could have taken a stand against the witchhunt launched by D.A. Byrne, targeted at the Revere defendants.

At that time, he could have taken a stand against the hotline and the lying by the media, and the persecution of Justice Robert Bonin. He could have responded to the obvious needs of the gay community for adequate medical and social services, particularly for gay youth. He could have seen that Project Lambda received ongoing support. The Homophile Community Health Center has had to rely on private funding and political arm-twisting to continue to provide services. He could have supported women's right to choose and women's community health services. He could have taken a firm stand against police harassment and arrests of people involved in victimless crimes. But he hasn't.

A limited show of support during election year should not be interpreted as a commitment to work for gay rights. Because sexist attacks have been frequent and made by institutions holding some power (i.e. the police force, the media, the legal system, etc.), the struggle against oppression has to be supported coherently and consistently. Sporadic gestures of support are not enough.

No — there is no reason to believe that he is committed. He is nervous this year — he is taking drastic actions to support his campaign. He continues to give city workers raises proportional to the degree of influence they have in swinging campaign votes (see *Boston Phoenix* Feb. 20, 1979).

Winning the Fenway, Back Bay, and Beacon Hill gay vote is important. If Kevin White hadn't gotten them in the last election, he would have lost to Joseph Timilty. This year, the mayor will be competing against Mel King, who is known to be committed to working for

## The Road Not Taken

By George Whitmore

Last month, GAA New York issued a "dishonor roll" — a sort of enemies list on which were placed, cheek by jowl, Sen. Briggs of California, Mayor Koch of New York, Quentin Crisp and Bruce Voeller, authors Andrew Holleran (*Dancer from the Dance*) and Larry Kramer (*Faggots*) — as well as the kids who beat up gays in the Rambles last July. A mixed bag, to say the least.

GAA has from the beginning been in the business of creating controversy, often where there was none before, so I wasn't so surprised to see their selections. In the days of the old GAA, as a matter of fact, one of our major activities was creating news — the zap as media event. That one (collective) mind could lump all these disparate people, and others, together — that's news in itself.

One of the interesting things about the list is how it's constructed so that to defend any one of the "dishonoring" few is to defend all the others. This is known as guilt by association, a technique quite popular during the late 1940s and early 1950s, and a time-honored weapon of political warfare that GAA, as a militant organization, can hardly afford to be above.

Another interesting feature of the list is that any counter-statement automatically infers value upon the fact that the list was issued at all. Aware of that pitfall, I nevertheless feel compelled to say a few things about it. But let me limit it to my area of special concern — gay writing. There are three gay writers on the list. The inclusion of writers is instructive, I think, as to a certain kind of political orthodoxy that isn't limited to GAA's media committee — which is, after all, only two or three people who have felt compelled themselves to issue a press release expressing *their* opinions on the matter.

I can't quite place the year in which we decided to include other gays on our enemies list, and rancor is certainly no stranger to the movement, but I'm quite sure that those of us who set the ball rolling at GAA or with the (now defunct) Gay Media Coalition or with the (now defunct) Gay Journalists Caucus didn't consider gay writers, columnists or commentators the primary targets of our media criticism. In fact, criticism of gay writers, closeted or not, was very much a family matter — or pursued by individuals in bar-throwaway gossip columns or the letters columns of the *Village Voice*. Our major target was the homophobic editorial or the evening news; the former we zapped, the latter we aimed to get on.

Now public pronouncements against gay writers seem to be obligatory. It's often a major feature of the lesbian and feminist press(es) and is certainly a staple of gay male publications, carried out on myriad levels and buttressed by myriad arguments.

The GAA's own review of Holleran's book in *The Gay Activist* is a good example. The review excoriates Holleran for writing about characters he terms "doomed queens" instead of writing about the "thousands of vital, important, dynamic and *alive* men and women" who people the real gay world. Furthermore, the reviewer states, people who enjoy the book (acknowledged thousands) "haven't the slightest desire for anything deeper, healthier, or more valid" and this is "an indication of just how far the movement has to go before true pride is instilled in all of us."

There are two things to note in these assertions. The first is that the subjective opinion of the reviewer is delivered from a political platform and in the name of "liberation" so as to mask its obvious subjectivity. The second is the use of good old guilt by association, here extended to a book's readers, to make a moral judgment that arbitrarily condemns an entire group of people as decadent and, one assumes, politically "incorrect."

This judgment thuds through the review with the subtly and regularity of a trip-hammer: the book, the book's author, and the admirers of the book are all enemies of the movement. They are retrograde and dangerous. They are pathetic and blind. They are not *us*.

gay rights as part of a larger human rights platform.

Mel King has filed 22 pieces of legislation for gay rights. He took a stand against entrapment. He went down to Boston Police Station Four to protest police beatings of gay youth. He rallied support for our human rights against Anita Bryant's crusade. Mel King has been there without having the sizable gay population in his district that Barney Frank has or Elaine Noble had before redistricting.

Kevin White has good reason to bargain with us now. Aside from Mel King being more identified with the gay community's interests, he and his campaign workers have made clear their commitment to work for a more decentralized, representative city government. They plan to revive the Galvin bill.

The support Kevin White has recently given us is way overdue. In no way should we be thankful.

Getting back to the reason I asked the two initial questions . . . If we believe that the mayor and his assistants are best equipped to achieve our rights, regardless of his record, we have bought his way of getting things done and his campaign.

Our power currently lies in the process we have started by fighting discrimination, voicing alternative perspectives, developing services to meet community needs and organizing as a group. We have mobilized when we protested violations of our freedoms during the police harassment at the library, Anita Bryant's campaign and the Revere indictments. To be effective, such tasks as the clarification of community needs, proposal of new plans to meet those needs, alliances with other oppressed groups, and the education of the public must be implemented at the community level. From the grassroots there are numerous ways from which gay men and lesbians can choose in achieving social change.

Options are not so readily available for those who have accepted participation in a political machine. A reverse process happens: the executive sets goals for maintaining or expanding his (and his organization's) power, he affiliates with institutions of power and hires people who can bargain with them; they develop a strategy to influence target populations of people who can bring about a shift in power. Usually the strategy involves providing individuals in positions of influence with incentives for joining the organization (i.e. a means of satisfying the target population's needs in ways consistent with organizational goals).

I object to this masculinist process happening at the city level. It works against community organizing, decentralized control, and the fair representation of oppressed groups. This centralized process directs all groups to work like special interest groups competing with IBM and Coca Cola for representation; it manipulates oppressed individuals into a refusal to identify as oppressed people. Gay individuals who do not see themselves as oppressed should question how much of their potential they sacrifice to get by and what the possibilities are for them being fired from their job, attacked, imprisoned, or raped if they dare live more freely.

Supporting politicians because people assume there are no options is senseless. We can create more options if we mobilize the strength that usually turns out in a crisis. I encourage Robin MacCormack to initiate this action by calling for a meeting with the gay community.

A clumsy and ill-considered piece of work, on the whole, but it says something about our thinking quite apart from the motivations that prompted it.

I'm thinking especially of the first sentence: "Gay novels must always be analyzed on both an aesthetic and political level."

Now this is the kind of statement that any political person nods over like Pavlov's dog. Oh, yes, of course, gay novels bear that special burden. After all, they're writing about *us*, and we are special people.

But I wonder. If we settle for special requirements for the gay novel — and, by extension, all other kinds of gay writing — might we also not be settling for special pleading? And if the gay novel must be politically "correct," who and what must be left out of it, who and what included?

What is the movement, when it issues such directives, trying to tell gay writers? If Andrew Holleran had followed the directions of the GAA reviewer in writing his book, only one passage (on the second to last page) would have stood as the only passage "worthy of praise." It is "an indictment of the very people he has written about."

Clearly, since Holleran has invested an entire novel in his characters, he is being told not to write it.

*Dancer from the Dance* can be said to be militantly apolitical, and for this reason I'm sure a lot of people would find it anything but a satisfying experience, as many of my own friends have. But what about the rest of us who found it to be a work of great beauty and humor? This in spite of what others would require of it? Holleran relates in only the most perfunctory way to the political realities of the world around us. What he *has* done is create a world that is *not* around us, out of his own imagination. That, I'd maintain, is the only excuse for writing a novel. Nothing else will suffice. Art, in the end, is its own excuse. That includes the verse of Ezra Pound and Chairman Mao alike. For the rest, we have propagandists. That GAA's propaganda has become obtuse and rather irrelevant to the task at hand is more than a little sad to me.

If gay writers have any special obligation, it is certainly to resist being dictated to by anyone — even the movement — at the expense of their own experiences and imaginations. The gay readership is not a dictatorship of the literate from whom the tenets for proper and judicious works of art might proceed. The handful of "correct" works that the movement has spawned and which I've read and reviewed over the past several years are, from my point of view, without exception hobbled by the task they've imposed on themselves to render the gay world in a monolithic fashion and to explain away its contradictions and ambiguities.

The way we look at literature is certainly an analog of the way we look at life. I feel this especially keenly every time I sit down to review a book. Not all of us see what an Andrew Holleran or a Rita Mae Brown sees. We have the right to disagree with their vision — even to condemn it. But we have no right to abolish it or draw up ideological programmes for them to follow.

Neither do we have the right to set up categories of acceptable and suspect writers in our midst. This has been done before under many regimes and under many ideologies. And we know where it leads. Or do we?

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"Speaking Out" is the column designed for the benefit of GCN readers. It is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your thoughts, ideas, feelings and comments to us and we encourage you to respond to any ideas expressed in this space. The opinions expressed in "Speaking Out" do not necessarily reflect the views of the newspaper, the staff or the advertisers. Speaking Out, GCN, 22 Bromfield St., Boston, MA 02108.

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# March on Washington Set to Go

Continued from Page 1

## Sunday Morning Session

When the conference reconvened the following morning at Philadelphia's Gay Community Center, the first motion brought to the floor was from the newly formed Hinterlands caucus, a group of non-urban, from non-coastal states, which proposed that the delegates "delete the word 'national' from the march title until adequate representation of all regions is obtained." The Hinterlands caucus accused the delegates of "cultural and regional imperialism," and "blatant disregard of regional delegates." The conference voted down the Hinterlands motion by a vote of 74-24.

Steven Ault of New York City presented a proposal for structuring the organization of the march, prepared by the "all-Night caucus," a group of delegates who had stayed up until dawn to map out a structure. Ault's proposal includes a national board made of a representative of every group supporting the march; a steering committee, made up of delegates from every region of the country which would be the major organizing tool of the structure; and a coordinating committee — made up of members of four committees and two proposed offices. After much explanation and discussion, the structure proposal was accepted.

Also accepted was the formation of an advisory committee for groups experiencing special oppression within the gay com-

munity — Third World people, gay youth, the disabled, older gays.

The final major decision that the delegates made was the demands for the march. The demands, proposed by Joe Smenyak of New York City's Chelsea Gay Association, read:

1. Repeal all anti-lesbian/gay laws
2. Pass a comprehensive lesbian/gay rights bill in Congress
3. Issue a presidential executive order banning sexual discrimination based on sexual orientation in the Federal Government and in federally contracted public employment.
4. Non-discrimination in lesbian mother and gay father custody cases.
5. Full rights for gay youth, including revision of the age of consent laws.

The demands were accepted by the body. The body then voted to accept the date of Sunday, Oct. 14 as the date of the march.

Gudrun Fonfa, a lesbian mother from Woodstock, New York, rose to speak against the just passed resolution calling for a revision of the age of the consent laws. Differentiating between protecting gay youth and protecting young women from the harassment and coercion of men, Fonfa told the delegates that "Age of consent is a protective measure of the rape of young girls" and that the delegates must be careful that their proposal "does not include the intimidation



Aner Candlario, co-chair of Gay Youth of New York.

Photo by Daniel Tsang

of girl children by heterosexual men."

After the conference, a group of delegates met to propose a change, by mail, to the convention's delegates. They wanted to find a way to support gay youth, yet also protect young women from older men. At GCN press time, the alternate demand read:



Salsa Soul Sisters of New York at the conference: (l-r): Luvenia Pinson, Kat Duval, Jean Wimberly, and Jeanne Gray.

Photo by Daniel Tsang

"Protect lesbian and gay youth from any laws which are used to discriminate against, oppress, and/or harass them in their homes, schools, and social environment." The alternate measure was approved by both the members of the women's caucus present, and the gay youth caucus.

Delegates to the interim steering

committee were elected from the Northeast region. The delegates are Sarah Van Arsdale, from Brattleboro, VT, Javier Tamez from Princeton, NJ, Jane Elven of Woodstock, NY, Aprile Collier of Homestead, PA, Steve Ault from Brooklyn, NY, Cathy Dennis from Queens, NY, and Eric Rofes from Boston, MA.

## Brydon Named New NGTF Co-Director

Continued from Page 1

partment. Carter aide Midge Costanza, who met with the NGTF group, subsequently left the Carter administration. Brydon still believes the meeting had a positive effect. Sarah Weddington, who replaced Costanza, has given O'Leary her promise to follow through on that conference. "This reflects the President's continuing commitment," said Brydon, "although political realities may not allow Carter to

be openly supportive."

Brydon emphasized the importance of establishing coalitions with other social and political organizations. NGTF is now working with feminist groups, such as NOW and the National Women's Political Caucus. "Gay groups need to make connections with black civil rights groups, such as the NAACP, and with the labor movement," Brydon said.

On the New Right, Brydon

quipped, "I separate the Neo-Right from the Wacko Right. The Briggs Initiative and Initiative 13 were the brainchildren of the Wacko Right. In California, however, first Ronald Reagan, and then Gerry Ford, Gov. Brown and Carter spoke out against Proposition 6. The gay rights movement cannot afford to alienate the conservative who believes in privacy and who understands that it is wrong to discriminate."

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# Twelve Carver Bids Boston Adieu

BOSTON — After more than 20 years of operation, one of Boston's oldest gay bars, Twelve Carver, closed its doors for the last time on Sunday night. The building which houses the bar — located on a tiny street between the Trailways bus station and the downtown theatre district — is scheduled to be razed as part of the first phase of the Park Plaza redevelopment project. The land on which the building now stands has been acquired by the state and will be used to build a state transportation building which will consolidate all Massachusetts transport facilities.

Herbie's Ramrod Room, the male denim and leather bar upstairs from Twelve Carver, has moved to a new location at 1254 Boylston Street and plans a grand opening on March 8.

Twelve Carver was opened in November, 1958, by Roland LaChance and Phil Bayon. Within two years it was known throughout the city as a gay bar. In its ear-

ly days, the bar featured floor shows and owner LaChance claims that comedienne Phyllis Diller got her start there. Co-owner Bayon did what LaChance describes as "a campy show" and, when Bayon died, "the bar lost its main attraction." At that time LaChance took over sole ownership of the bar. Soon afterwards, Twelve Carver became a piano bar, and GCN reporter David Brill at one time played the piano there.

Herbie Zangari of Haverhill was brought in by LaChance and Bayon to manage the bar and, when the upstairs Lion's Den went bankrupt, Zangari took it over and re-named it Herbie's.

Twelve Carver's LaChance hopes eventually to re-open the bar at a new location but he has no definite plans to do so right away. "I'm definitely taking eight months to a year off," he told GCN. "I'll relax and travel and then think about re-opening." The last night of operation gave



Roland LaChance

both bars one of their biggest crowds in years. "It was just great," says LaChance. "There were 600-700 people here. We ran out of beer and booze by midnight. It was a terrific party."

## Did You See?

*The following appeared in the Washington Post on Jan. 15. Written by Blade contributor Larry Bush, it was headlined "Critiquing The Post's Coverage of Gays."*

The Post displayed a serious lack of concern in reporting news with its decision to forgo mention of Marion Barry's attendance at the D.C. Gay Activists Alliance Inaugural Ball and his commitment there both to continue to support gay rights and to appoint openly gay women and men to his administration.

Recently, Post readers got: a sensational and lengthy article purporting that "homosexuals" posed an ecological threat to a local bird sanctuary; reviews of gay community benefits more suggestive of romps with decadence; and coverage of accused mass murderer John Gacy saying he is a "self-admitted homosexual" — omitting that he was twice married, father of two and, from what one reads, never had a gay relationship in his life.

Such coverage deserves to be criticized on its own, but when the omitted news items favorable to the gay community are considered, The Post has more to

answer for than sloppy journalism

Post readers would not know, for instance, that this year three major federal agencies extended the rights of gays to hold security clearances, continuing the trend of full-employment rights for gays in government and private industry. Readers were given one-line coverage of the successful battle for gay rights in the recent Seattle referendum, with no mention of the effective role of the gay community there in winning friends while pundits counseled a low profile following earlier defeats, which were extensively covered in The Post.

The establishment of gay churches and fellowships within mainline churches far outweigh, and at a more personal level, Anita Bryant's success with major churches, but goes unreported. Washington home for the first black gay organization, now nationwide, which is successfully raising black gay visibility in the white, black and gay communities; it is unreported.

Nor would Post readers know of D.C. gay community efforts in the face of continued murders, rapes and assaults of gay men and women near local bars — people

frighteningly viewed as "easy" victims, and the cooperation of the D.C. police and mayor with the gay community.

It is not too much to say that the emergence of a vital gay community, involved in pursuits beyond disco and finding partners, has gone unnoted by The Post. Mayor Barry sought gay support for his election, gay talent to be put to work on his transition teams, wants gays in his administration and has established the first liaison in the mayor's office to the gay community. That did not happen in a vacuum; it was the result of hard work by gays to be recognized beyond stereotypes.

The question of openly gay people participating fully in society remains a sensitive and emotional issue. It is precisely the type of question best served by fair and balanced coverage so that people may at least be informed about who gay people are and what is at issue.

Certainly ignoring an important segment of the community is no credit to the Post — the fact that this particular community also is linked to political, social and religious questions raises serious doubts about The Post's commitment to journalism.

The fact that San Francisco is a haven for the sodomites, and has a mayor who felt obligated to pick a sodomite as city councilor when his predecessor was assassinated, is well known. What is less well known even by people in New Hampshire is that Mayor Kevin White of Boston, apparently following in the footsteps of Mayor Feinstein of San Francisco, recently appointed a Boston citizen as a special liaison to Boston's gay community.

This will be a new position in City Hall. It is seen as a significant political step for White among gay voters.

If Mayor White cannot get elected without the help of sodomites, he must be in very sad political shape, indeed!

The new position pays \$14,000 a year. Think of what that \$14,000 could do in the way of scholarships for the education of poor and other deserving normal people!

White has also recently given an appointment to a former state representative who has publicly announced her activity in connection with these people.

We can assume that very shortly now, since Boston has the highest record of car theft in the country, Mayor White will announce the appointment to his staff, at a substantial salary, of one of the better known car thieves as liaison to the car thieves who by now include a very substantial number of voters. Then, really, there should be a representative on his staff of the

burglars, and what about the arsonists? They should not be discriminated against.

The whole thing is utterly ridiculous. Imagine a mayor of any city favoring these diseased people and giving them any sort of status. It's an insult to the decent voters of the City of Boston. Let's hope that the next time Boston voters go to the polls, Mayor White's opponent will be a man or woman of integrity and character who will reject any connection with the sodomites, except to aid them in obtaining psychiatric or medical treatment to cure them of their aberration.

—from an editorial in the Manchester Union Leader (N.H.), Feb. 24, 1979.



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By Cindy Stein

In 1974, Elaine Noble was the first candidate at any level to win election as an openly gay person. Noble served as state representative in the Massachusetts House for two terms. In 1977, she decided not to enter a reelection campaign which would have meant opposing Representative Barney Frank, a long time friend of the gay community. Some months ago, Noble was appointed by Boston Mayor Kevin White as one of his Special Assistants. In this interview, the former legislator-turned-administrator discusses her political past, present and future, reflects on present Massachusetts political leadership, and speaks frankly about her views on the gay community, man/boy love, and a planned national gay march in Washington.

**GCN: Could you describe your new position with the city of Boston?**

Noble: After the election [of November, 1978] Mayor Kevin White approached me and asked me if I'd like to come work for him. And we thought about it and talked about it for some time.

My title is Special Assistant to the Mayor for Government Relations. What that means basically is that I am an administrator. What I do is watch a lot of the taxation bills which may affect the city. I work with two other people representing the city on Beacon Hill.

I took this job in governmental relations to benefit myself. One of the things that I want to learn is how to become a better administrator. If you look at my resume, one of the things you see is that I'm a good public servant and I've been a schoolteacher, but one of the areas in which I would like to work is administration.

One of the reasons that I came to work for Kevin White was that he happens to be one of the better administrators in government. He's also probably one of the smartest. He has a national reputation for that reason. We've had our differences and similarities, but I think there's always been a level of honesty between the two of us. I think one thing the Mayor likes is a person who will tell him the truth and who will level with him. One of the problems in state government is that people always tend to soften the blow a bit, especially when they relate to people in power. Before I ever worked with Kevin White, we had a very direct and honest rapport. He enjoyed the fact that when I came to him with a problem, it was in terms of my constituents, particularly in terms of my gay constituency in 1975. When I negotiated with him about endorsing him in 1975, I was concerned that he promote more women within his administration. Also that he sign a human rights ordinance banning discrimination on behalf of all gays in the city, which he did, and which was pretty courageous to do. That shows a certain amount of fortitude on his part. So when I came to him it was natural that I would remind him of that mandate and discuss with him, as other people discussed with him, that it was time to have a special assistant in terms of gay concerns.

**GCN: Was it your prompting that led to the appointment of Robin McCormack as city liaison with the gay community in Boston?**

Noble: I think I was one of the people, but I must say that there were several people who voiced approval when the idea was submitted. I may have expedited it a little faster. Robin was chosen because of his reputation: his rapport and his openness with City Hall, with the police department, and the health department and hospitals, the transportation department, and the licensing board. It was one of those situations where everyone knew Robin and when his name surfaced everyone said, "Of course, that makes perfect sense." I was delighted. The appointment shows the Mayor's genuine desire to help a constituency of people that he does represent. He has planned to speak before the Gay Business Association. We've had our differences in the past, but I like the guy.

**GCN: What have been your differences with Mayor White?**

Noble: Like in any family, you have your differences. We had differences in the past concerning the rehabilitation of the Fenway. That difference has been solved. A low and moderate income housing package is now being worked out and put together. That was one of our major differences. I, of course, like every other legislator, wanted things to happen yesterday. I didn't want to wait, which was necessary, because a lot of federal money had to come in.

**GCN: Are you going to support Mayor White's bid for re-election in November?**

Noble: Of course I am.

**GCN: Will you be working in the campaign?**

Noble: Yes.

**GCN: How do you feel about the candidacy of Mel King?**

Noble: I worked in the South End with Mel when he was a social worker and I've known Mel since 1963. My friendship with Mel, as well as with his wife, Doris, means as much to me as my friendship with Kevin White. I won't give up that friendship. Mel and Doris and I care for each other in many, many ways, but politics is politics.

I would like to see Doris run for mayor as opposed to Mel. I would like to see a woman candidate. Mel's doing what he feels he wants to do and needs to do. The candidacy will provide Mel with some good visibility; it'll test his mettle. It's something he's been thinking seriously about for some time. So, for him, it's an appropriate thing to do.

**GCN: Did you support Massachusetts Governor Ed King in his campaign last fall?**

Noble: I came into Governor King's camp through Tommy O'Neill (Thomas O'Neill, Jr., lieutenant governor). I supported him because I was a Democrat who ran as a Democrat and got Democratic support. I felt that I had some influence that I could use in the King administration to get some appointments, and to beef up some policies, particularly in Elderly Affairs, which is an area I'm very concerned about.

**GCN: Do you see yourself aligned with King politically?**

Noble: I think that Governor King and I share two concerns: taxes, and getting some good appointments to some of the secretarial slots, which seems to be his biggest problem.

**GCN: Do you feel that it's coincidental that appointment after appointment is being criticized?**  
Noble: I think that it's very sad. Usually a governor has at least a sixty day "honeymoon" before everyone starts coming down on him. King wasn't even given six days. But, it does show a real administrative

weakness. Ultimately, I'm afraid the person who will be jeopardized may very well be the Chief Secretariat, Paul Guzzi, and that's unfortunate. I imagine that there are people who would like to say that Guzzi is responsible for those appointments. I imagine that, in the cabinet, somebody's head is going to roll for making those appointments.

**GCN: Are you concerned that Governor King will decrease expenditures for social services because of his desire to cut property taxes?**

Noble: King is tied into his commitment to lower property taxes and there's no way he can get out of it. But when I go over the figures I have access to, I don't know where he's gonna get the money. He can probably get \$100 million by streamlining welfare, maybe another \$150 million from reorganizing higher education, but that's only \$250 million. He's talking about \$500 million. He's short \$250 million and I don't know where that money is going to come from. If you're a local selectman, you have a built-in resentment when the Governor tells you he's going to cap spending, dictate how to spend your money or tell you how you can raise money.

Mr. King's budget will be out this week and then we'll get a closer look at it. He's going to have to be somewhat of a magician. He's already been qualifying some of his statements. He started qualifying by saying that federal monies are not as accessible as he thought. But he's locked into his commitment to reduce taxes. That was one of the significant factors that got him elected, and I don't know how he can break that promise. Breaking that same promise caused the demise of Dukakis. He talked about cutting taxes with a meat cleaver, but the first thing he did was cut welfare. That cut him off from the liberal coalition. Then he went back on his campaign promise and raised taxes. That was his death knell, in many ways.

**GCN: Do you think that Governor King will support the recently re-introduced anti-discrimination in employment bill concerning gay people?**

Noble: The bill's hearing was very low key this year. I was at the hearing and registered my feelings with the committee.

**GCN: Would the Governor sign the bill if it got through the legislature?**

Noble: The way that you get any governor to sign a bill is by persuading the politicians who are in office, who are sponsors of your bill, to pull in the political "chits" that the governor owes them. I don't want to be tacky, but, bluntly, that's how it works. For me to get the Speaker of the House, the Majority Leader, and all of those folks to support me and get the bill through the Senate, as I did, I used my political chits. You call in your chits. You get them to do what you want them to do because they owe you.

**GCN: So what you're saying is that King has no commitment to gay rights?**

Noble: What I'm saying is that you have people who have commitments to you, whom you put pressure on. You say, "OK, go talk to King," and you call in your chits. And that's how it works.

**GCN: Are you going to be working for the bill?**

Noble: I already have been helping. I've offered my services and support on any level that I can. In fact, on Thursday [March 11] I'll be at the State House with two people from the Massachusetts Caucus for Gay Legislation (MCGGL), introducing them to people, and walking them through the House and the Senate, particularly the House, to firm up the "yes" votes and see what we can do with the swing votes.

**GCN: Do you think that the bill has more of a chance this time than it did in 1977, the last time it was voted upon?**

Noble: Last time, you had the perfect governor to sign that bill, and you had the perfect legislative process. The gay rights bill has lost a lot of friends as a result of the House cut [a bill which reappointed Massachusetts House of Representative districts, including Noble's, in an effort to cut the size of the membership]. Many of our sponsors are no longer in the House and the Senate. There are a lot of new people whom we have to begin negotiating with and working with. I was disappointed last time when MCGGL asked me to kill the bill after I exempted policemen and firemen. The bill was killed because MCGGL wouldn't accept a compromise bill. We could have won that bill last time. But they were my constituency and I must reflect the wishes of my constituency. We would have won that bill last time and the governor would have signed it. I knew that and so did MCGGL. The day after, they said they made a mistake and sent me twelve long-stemmed roses. However, that didn't help my ego, particularly since that bill was as important to my life as to anyone else's. We could have helped all gay people in the Commonwealth. I think sometimes we forget that.

**GCN: Why, in June, 1977, when there was every indication that the House would vote favorably on the bill, was it delayed a few months, and then defeated?**

Noble: Because of the sex-ing scandal in the Speaker's [Thomas McGee] district in Lynn. We wanted it to die down a little bit. That was also when the Dade County ordinance was voted down. When you bring up a bill that will play right into the hands of your opponent, you want to wait until the waters are a little temperate. Otherwise, you're walking right into cannon fire. You want to reduce the odds against you as much as possible. In politics, a great deal depends on timing.

**GCN: What was the major reason for the bill's defeat last time?**

Noble: It came further than it's ever come before. In fact, it probably came the furthest when it was in the House. Maybe that sounds like bragging, but I used every political chit I had to take it as far as possible, because it touched my life. If a bill doesn't touch your life, then it doesn't become a priority. Politicians will run you around the moon, my friend, if you don't have a political hook in them. The bill didn't pass because people didn't do their homework. The day before the bill was voted on, I got a tally sheet and 150 reps had not been lobbied. That's incompetence.

**GCN: Do you think that MCGGL will perform better this time?**

Noble: I think it will. I think Dave Driole [co-chairperson] and the other people involved in it, even though they are new, will do better. The newness makes me nervous only because I think you need some seasoned people. Politicians know that. They can run you around if they know you're inexperienced. One thing which is exciting to me is that the NOW Lesbian Task Force has gotten involved. I am very impressed by those women. They have a telephone tree which will take about two

# Elaine Noble Speaks Out



*The way that you get any governor to sign a bill is by persuading the politicians who are in office, who are sponsors of your bill, to pull in the political "chits" that the governor owes them. I don't want to be tacky, but, bluntly, that's how it works.*

months to get into action. It's an organization which will probably be a great help and support to MCGGL. They're competent, very professional women and they go about things in a very high, level and sophisticated way. They weren't involved before and now they are. I'm absolutely delighted.

**GCN: Why do you think you lost your bid for U.S. Senate in the September Democratic primary?**

Noble: I lost because I didn't have any money. Politics is synonymous with money.

**GCN: Did you expect the margin of loss to be so wide?**

Noble: I don't think anybody in their right mind says that they expect to lose by a given margin. You have to understand the history of that race. When I got into the race there were two of us running. I went to the leaders of the Democratic party and said that Ed Brooke was going down the political tubes. None of them believed me. However, within three weeks they realized that I was right. I never saw so many candidates surface before in my life. Had that not happened, I would have gotten the Democratic nomination. I must say that I think it turned out very well because Paul Tsongas is a very decent and a very kind human being. If I had to lose to anybody, I was honored to lose to Paul. He's probably one of the most genuine people in this profession.

**GCN: How did you feel about the amount of support you received from the gay community in that race? Has it warranted since you first ran for the House of Representatives?**

Noble: The Senate race tested the waters for a lot of people. I won lots of things in that race. It provided me with a forum to speak on other issues. I was able to let people in the Commonwealth to know that I was serious about being in government and that I had a brain. I spoke on a lot of other issues: international policy, domestic relations, inflation and employment. This was a gain for me. A lot of other people lost their reputations in that race. I came out with a better reputation than when I went in, on a whole lot of levels — within my party, outside my party, statewide. I learned a lot about myself. What a campaign does is collapse a lot of time. It puts an incredible stress on you. You either go insane or become a stronger person.

In that race, I built a coalition of gays, professional and working men and women, who'd never been involved in anything before. People worked in that campaign who would never walk into a bar, never volunteer to work on a gay newspaper, and never walk into a gay rights organization.

One of the things I said election night, in my remarks, was that I felt that we were the conscience. By "we," I don't mean the royal "we," I mean "we" as a collective of people in that campaign. The newspaper said that we were the conscience of that campaign and that we took the lead in creating issues that the other candidates followed. It is always nice to win, but character is built in many ways. I wanted that there may be other times in which we will win, but learning how to handle defeat is something that builds character. I think I tried to know you're inexperienced. One thing which is exciting to me is that the NOW Lesbian Task Force has gotten involved. I am very impressed by those women. They have a telephone tree which will take about two

about running for office until I clear up that debt. I'm trying to heal old wounds and taking time to recoup from my life. A lot has happened to me personally as well as politically. I want to take some time to reflect where I am and who I am as a person, and where I'm going. I didn't join Mayor White's team only to be here for six months. I'm here for a long haul. I want to learn how city operations are put together.

One of the options I'm seriously considering is law school. It's something that I've always wanted to do. If I ever decide to go back into public service as an elected official, a law degree won't hurt me. There aren't a lot of universities around that would take me on a full time basis as a lecturer. One reason I think that Kevin White has a lot ofchutzpah is because he had no qualms about hiring me. Yet a university would say, "We can't take you because you're too political." When university administrators tell me that, it endears me to the Mayor.

Part of me would really like to practice law because I know I'd be a good lawyer. I am not thinking about law school only as a vehicle to enhance my political career. I'm thinking of it as a means of support. If I go through law school, it will be because I want to practice law, not because I want to be somebody's running mate.

**GCN: How do you see the gay movement at the present time?**

Noble: If you talk about the gay community or the gay movement, you'd better talk about the players who are out there. That leaves out a whole social and economic strata of people who aren't out there, who would like to be out there. But you rent gonna get in the middle of a parade, or to stand up and be counted. I understand that. But we've got to create, in the gay movement, a mechanism by which they can comfortably participate. I'm talking about a lot of people, from those who work in factories to those who are architects. These are out people who can lose their jobs if they come out. All of us who are out must make some way for these people to feel that there's something in it for them. If we don't, we're going to continue to see the same faces and the same players and the same people getting burned out. Those who do not come out will not advance in their lives.

I feel that I, in what I'm doing, am serving as a positive example to probably the most conservative lot of people in the Commonwealth — politicians — of what gay people can be like. I do that through the mechanism of being a professional public servant in government. I try to do that every second of the day, which creates an inordinate amount of pressure on my staff. I try to do my job to the best of my abilities, because then people may say, "Maybe all gay people aren't bad." I wish there were more people who were in my position who could be out about it.

One of the reasons I was relieved to have Robin come aboard in this administration was that Robin can now absorb a lot of the work that is to be done. There's a male community out there that I can't represent. It's not fair to slight them because I don't represent them. Health and hospitals, or police protection, or action on The Block, are issues important to the male community. There's so much to do that it takes more than two of us. I'm delighted that Robin was appointed. Robin McCormack is one of the best politicians I know. The guy's classy. He's good, he's honest and he's got a lot of guts.

My style of politics is helping and supporting and bringing other people along. My ego is not such that I become threatened and shut people out. You bring people in. You're supportive. That's part of my feminism and also what I think a humanist is.

**GCN: How do you think that the gay community sees you now?**

Noble: It depends upon whom you talk to. If I sat up nights worrying about the opinions of the gay community or of any other people, I would have a nervous breakdown. So I can't comment on that. The people I care about are my friends and the people I work with politically and professionally. Everyone has a different opinion about who I should be and what I should do. If I listened to them I'd be in a mental hospital. I can only operate on my own principles and my own vision of myself.

**GCN: What do you see as your role in the gay community in the coming years?**

Noble: I hope my role is one of support. I've never turned anybody away. I would like to be used as a resource person. I'm trying very hard to build a mechanism to bring other people into the political process.

**GCN: Will you please talk about your reaction when the so-called Reverse Sex Ring Scandal broke in 1977 and former District Attorney Garrett Byrne set up a hotline for gathering further information on this issue?**

Noble: I was supportive of the child abuse bills. I helped place 300 gay children in 300 gay homes during the Dukakis administration. It was a program that was low key, but it was something I cared about. That program was about to be axed because the politicians were panicking. So I supported Garrett Byrne and I supported the Hotline. It was a mistake. I said publicly that it was a mistake to support the Hotline. I went on five different talk shows and said I basically support the opponents of child love. I don't believe in child sex. I think it's about power. I don't think it's about sex. I think it has to do with adults' inability to deal with their egos. However, the Hotline was creating more problems than it was solving. I don't know why people won't allow me to make a mistake, especially when I stand up and take my knocks for it.

**GCN: How do you feel about the whole issue of man/boy love and the fight its proponents are waging to abolish age of consent laws?**

Noble: As a feminist, I don't like it when little girls are manipulated. I don't know why I should like it any more when little boys are manipulated.

**GCN: Do you feel that it's really manipulation? Many describe these relationships as loving and caring ones.**

Noble: On many levels I feel it is manipulation. However, I do understand that some of these relationships are loving and caring ones. You have to remember I'm a former school teacher. I've seen a lot in 35 years and that makes me who I am. Many young gay runaways, who had come to my office, had been picked up by gay guys. They'd been taken home, and there was another gay kid in the home, and sibling rivalry resulted. The gay man might have sex with the first kid and not the second. Can you imagine the dynamics? First

of all, the young boy is running away from a problem. Second, he's put in a situation where there's a tremendous amount of competition. This is coupled with a sexual element, for a kid who's 14 or 15, whose whole mind and body is changing, and it's probably the scariest time of his life. If a young person doesn't have a supportive family, it's awful for them. If you're a runaway and the problems are insurmountable, you'd probably do anything to get in out of the cold. You can't get a job, people won't hire you, you can't even go into a bar. So you're picked up on the street and you want a warm place to sleep. I can understand the justification that these are warm, loving relationships, but they are still with young people in the hardest part of their development. They should be nurtured and cared for. Yes, they may act out, yes they are very sexual, they may want sex, but it may not be what they need. What they need is consistency, structure and a mother/father figure, and that does not include sex. What they're looking for is some kind of stability. If you're going to play a supportive role in their lives, then the last thing they need is sex with you.

**GCN: Are you aware of any significant numbers of lesbians who seek emotional and sexual relationships with young women and girls?**  
Noble: That's the thing I don't understand. I would think that it would be very boring for anybody with two brain cells to have sex with a younger person because all you do is repeat a pattern. The relationship doesn't force you, as the older person, to grow or to examine your own behavior. I have to be honest, I get very nervous when I date a woman who is even five years younger than me. I'm very uncomfortable. Maybe that tells something about my hangups about age, but I feel more comfortable with women my own age. I consider some one who is three to five years younger than me as young. I like to have an emotional, physical, intellectual relationship with a person who pushes back, who has some of the controls, too. That forces me to grow. If you have a relationship with someone who's ten or 15 years younger than you, you hold all the power. That's what women don't like about heterosexual relationships. Straight women complain about that in marriages. Why would I find that quality attractive in a gay relationship?

**GCN: This past weekend in Philadelphia gay people from all over the country met and decided to plan for a national gay march on Washington, D.C., in October. How do you feel about this?**

Noble: Once you march, then what do you do? Is it going to be tied into a lobbying effort? Is it going to be tied into some forums, some symposiums? Are people doing some behind the scenes planning by calling in some of their political chits in Washington? Are Congresspeople and Senators addressing the various organizations?

**GCN: What about the march as a show of the strength of the movement?**

Noble: I think any show of strength is worthwhile. But I don't think that a march itself accomplishes anything outside of getting some press. If you take a look at other marches on Washington, they were tied in with political maneuvering, whether it was the war on poverty or the



*Everyone has a different opinion about who I should be and what I should do. If I listened to them, I'd be in a mental hospital. I can only operate on my own principles and my own vision of myself.*

war in Vietnam. Marching on Washington is one thing, but you have to get the people in power to listen to you. That means setting up a series of negotiations with them, with the White House.

**GCN: Now that you are no longer an elected official, do you still get personal appeals from gay people with various problems?**

Noble: Yes I do, quite a lot. I handle them in a similar way. I'm delighted that I have a rapport with members of the gay community who can be helpful to people with problems. I try to let these people into an organization like Clearspace, which can be supportive or helpful to them in different ways. Because there is some strong leadership in the city, I'm able to say, "The person you really should be talking to is..." There are more support networks now than there were four years ago or even two years ago. There are more people doing the work.







## Records

# Wilson Is a Winner

### Gay Name Game

Tom Wilson  
Aboveground Records

By Tommi Avicelli

Aboveground Records, a company based in Philadelphia, has just released local songwriter Tom Wilson's first album. It is an impressive collection of original songs — witty, reflective, and filled with the pride of being gay. Wilson's appearances at local clubs and conferences as well as his show at the Glines in New York, were applauded loudly by the gay press. *Gay Name Game* marks his debut as a recording artist, and sets him off from those self-consciously introspective gay folkies we've heard so much from in the past few years. There's not one unrequited love song on the album.

Wilson's genre is show tunes, and his often bouncy jazz-like melodies and styles of delivery cut deep into the absurdity of both the uptight homophobes he attacks and our own inability to laugh at our plight. Wilson's view seems to be that nothing is too sacred to laugh at — not promiscuity ("You Go Your Way And I'll Go Mine"), sex ("Threesome"), or psychiatry ("Shrink Song"). He has a refreshing, if not long-awaited, sense of humor; the kind no one can find inappropriate at any time. Tom Wilson can provide gay men with the same, long-overdue lesson on the therapeutic quality of laughter that Rita Mae Brown provided lesbians. Politics without humor is unbearable.

There are 13 songs on this album, each one representing a musical refinement far superior to a lot of what gets major airplay on popular radio these days. Wilson's background is in writing for the stage — both the summer camp variety and the professional stage. He produced songs for "Mask and Wig Club" reviews while a student at the University of Pennsylvania in Philadelphia. Wilson exhibits a ready command of jazz idioms as well as classical techniques, ragtime, pop and



folk-rock.

The album opens with "The Love That Dare Not Speak Its Name," a song which mocks the puritanical attitudes of parents and teachers toward sexuality. "My Leviticus" is a synopsis of the consenting adult concept — "Man shall lie with man, if they both want to / Woman shall lie with woman if they want to." "You Go Your Way And I'll Go Mine" is a farce reminiscent of Ionesco with a familiar theme — the games promiscuous lovers play.

"Lesbian Seagull" is an evenly melodic ballad exploring the day in the life of the creature that shocked the scientific world about a year ago. "1:00AM" is an unapologetic and unmelodramatic treatment of a popular gay male subject — the ritual of the bar pickup. Standard lines abound — "You come here often?" and "What's your sign?" — lines fated to be repeated over and over until the desired result is achieved. Wilson's treatment of this theme is refreshingly understated, allowing the realistic dialogue to carry the message.

"Shrink Song" portrays the psychiatrist as mad doctor, reveling in delight at the thought of subjecting another sissy boy to electroshock treatment. "He's not a bully or a hog," the Hitlerian figure pronounces ominously, "He's never even killed a frog." Here the Kafkaesque forces of authority take vengeance on the non-conformist, advocating a narcissistic uniformity — i.e., that

everyone be "just like us."

In Freudian psychology, mothers are blamed for most of the evils of the world. Wilson connects this overall hatred of the "doting mother" with misogyny in general in the song "Mamma's Boy," a delightfully comic look at attitudes about how boys are "not supposed to like your mother."

"We're told to grow up brave and be soldier

A senator, a judge, that's aiming high

But it's not considered good to be a mother

Especially for an all-American guy."

"Day After Dade" invokes some of the feelings most of us felt after the 1977 referendum in Miami. But Wilson's optimism shows through as the song ultimately assures us that "Word is out," a reference not only to the movie of the same title, but also to the upfront lives many of us are leading. "Save Our Children / Recruiters' Fight Song" is destined to be a classic. The "Save Our Children" section is sung by John Whyte and mocks the sentiments of the organization of the same name. "Recruiters Fight Song" is a tongue-in-cheek invitation to "find a tender young recruit and put on the squeeze." The typical straight view of two women living together is portrayed in "Ballad of Plain Jane." "Threesome" is a naughty celebration of the *menage-a-trois*.

Every singer has a special song or songs which set them apart from others in the recording industry. For Wilson, it's "Second Runner-Up" and "Gay Name Game." These songs are lively and catchy, skillfully executed and conceived. "Second Runner-Up" lampoons the pomposity and holier-than-thou veneer of Anita Bryant, while "Gay Name Game" is an affirmation of the NGTF claim that "We are Everywhere."

If your local gay bookstore does not carry the album, you can order it through Aboveground Records, Box 2131, Philadelphia, PA 19103 (\$7.00 plus 50¢ postage and handling).

## Boys From Brazil

By Adao Acosta

The following article appears in the current edition of *Lampiao da Esquina*, the gay monthly published in Rio de Janeiro, Brazil. It was translated especially for GCN by Allen Young.

In the pre-dawn hours of December 31, fire struck in the oldest part of the downtown section of the city of Rio de Janeiro. It was about one o'clock in the morning when the screaming of sirens was first heard near Campo de Santana, where there is a firehouse, and firetrucks sped into the streets.

For those who were dauntlessly cruising the dangerous streets at that late hour, the efforts of the firemen quickly became an excellent object of curiosity. Within a few minutes, a small crowd of these nocturnal creatures gathered in front of an electrical appliance store which seemed to be on fire. Right next door was a building that was quite familiar to most of those in the gathering — Number 55 Gomes Freire Street, the Meio-Dia (Midday), a rather busy hotel "for single gentlemen."

In fact, the fire had begun in a plastic tubings store, but a brisk wind quickly carried the flames to the adjacent appliance store, and within a short time, Number 55 Gomes Freire Street was equally threatened.

Pepe and Juan, the forever sleepless managers of the hotel, had by now joined the crowd in the street and were watching the firemen at work. Despite all of their efforts, however, the fire-fighters were unable to bring the flames under control and in fact the fire got bigger.

Around two o'clock, with the flames getting still bigger, Pepe and Juan, under the advice of the firemen, had no choice but to evacuate their hotel guests. Thus began the extraordinary parade: down the staircase of Number 55, half shrouded in smoke, the sleepy-eyed youths and men emerged, two by two, some of them still fumbling with the last buttons of their clothing.

The audience, at this point, was becoming quite enthusiastic about the show. Some of those who came out of the hotel tried to cover up their faces and disappear to a nearby corner. Others, how-

ever, greeted the "public" with-out the least embarrassment. And there was even a moment of total delirium when two guys took each other by the hand on the last step and walked onto the sidewalk.

When the flames, at last, completely devoured the appliance store and began to brush up against the hotel, Juan and Pepe panicked: Number 55, completely evacuated by now, was in danger.

It was at this point that a few men present in the crowd — habitués of the hotel — decided to take certain measures. As if from nowhere, several ceremonial candles appeared and were immediately placed and lit on the nearest corner. Someone well-versed in the secrets of *umbanda*, the Afro-Brazilian religion so popular in Rio, asked the protection of the goddesses and gods, starting a loud chant.

Despite the somewhat farcical tone, the concern of just about everybody was serious. It was as if the destruction of Number 55 would mean, for the gay men gathered there, one more limitation on their freedom. A hush fell over the crowd, the majority becoming silent, listening and watching as the few turned to the mystical, chanting and praying in an effort to stop the spread of the flames.

And, to everyone's overwhelming joy, that is exactly what happened. Suddenly, the wind faltered, and, without any explanation, it began to blow in the other direction. Encouraged, someone began a chant to Iansa, the Afro-Brazilian goddess who rules the winds and storms, and everyone joined in. The firemen, encouraged by the crowd, increased their efforts, certainly wondering just who these strange people were, and why this hotel was so important to them.

As dawn came, the flames were extinguished, and Number 55 Gomes Freire Street stood there, bold and untouched, next to the two destroyed buildings. Of those who remained on the street at that point, some went to the nearest bar open in the neighborhood for some fraternal celebration, while others chose to return to the hotel that had been saved by the firemen, so that they could get some of that sleep that had been, hours before, interrupted by the cries of "Fire!"

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# On Dying

By Carl Wittman

"What I do not believe in is 'the gay sensibility,' a very popular phrase in the gay press nowadays. That we have a single 'sensibility' rather than many is just the kind of conditioning generalization that straight people have been making about us for hundreds of years."

So says poet Thom Gunn. Sure, we all know what he's getting at — we want our individuality and diversity acknowledged. A lot of what passes for gay culture is schlock. You get out on thin ice real quick if you expect all gay people to be creative, aware, imaginative.

However, minority status permits you to see things the majority doesn't, if only because they take their majority for granted. For example: Whites never think about their whiteness until they are confronted by non-whites. It's a given, like having two arms, or the passing of the seasons. Only when confronted by non-whites do we begin to fathom the impact race has on culture.

On the subject of dying, our gay identity sets us apart from tradition. We live outside the traditional family. Our real family is, right up until death, a choice, not a given. Although some of us are parents, this is outside the accepted patterns of perpetuation of the species. Making room for, turning one's wealth over to, perpetuating one's name through, one's "flesh and blood" — these are the institutions dealing with dying in the nuclear family. We, at the end, may see through all that to more humane, and perhaps deeper, truths.

May Sarton does her best, in speaking of death, and it is impressive. In two recent novels, *A Reckoning* and *As We Are Now*, she talks to us as across a chasm, too wide to have been breached previously. Sarton is old, and has observed her peers in their last years. Her vision is enriched by her awareness as a homosexual and as a woman. Her

formulations are lucid. The process of dying, of losing one's faculties, must be awesome to one whose whole work in life is to communicate. The protagonist in *As We Are Now* experiences what is called senility. With the very equipment which is deteriorating, she is trying to analyze that deterioration, and tell us about it.

Sarton speaks of what is meaningful to her as an older lesbian, but what an older lesbian has to say is relevant to all of us. She avoids what Thom Gunn is afraid of: a parochial "minority literature," of no real importance to others, and only a sop to ourselves.

In exploring what this gay sensibility about dying might consist of, I looked first at another book, *A Death of One's Own*. On the surface, Gerta Lerner's account of her husband's dying seems like an important contribution. We are fascinated with dying, for much the same reason we are fascinated with homosexuality — it's been taboo for so long. We'll read anything we can get our hands on. However, the Lerner book, despite an occasional provocative point, is a monument to the limitations of vision of one engulfed in a heterosexual marriage. What Lerner doesn't see is as instructive as what Sarton does.

Laura, of *A Reckoning*, and Gerta's husband, Carl, have terminal illnesses (she, lung cancer; he, brain tumor). Neither of them is in acute pain: Laura's dying consists of ever diminished energy; Carl's, of progressive deterioration of faculties. What each does with the last chapter is the interesting part.

The Lerner's are a long standing "happily married couple." The course they chart is traditional, almost a reflex: she is his other half, his surrogate, and her decisions, even more than his, constitute their response to the medical diagnosis. Family is everything, especially the married couple, and then the children. Friends are nearly irrelevant. They have made prior agreements not to let each other be degraded by a

semi-vegetable hospital ending. However, each, in covert and obscure ways, manages to renege on those agreements. So *their* choice is to fight against all odds. They fight against death itself. The quality of that extra "bought" time — how much money, how much nurses' time, at what expense to Gerta — all this is secondary to keeping him alive, just a few more months or weeks or days.

Which is not, in itself, so odd. It is the attitude — theirs, the doctors', the nurses' — of righteousness that I find difficult to understand. As if fighting death were some holy war, the price or even the goal of which is not discussed or discussable. In whose interest is the painful and unsuccessful chemotherapy? The terminal nature of his illness is not even disclosed to Carl until months later. He cannot make informed decisions. At the end, Gerda is left, her "other half" gone. And we are left, wrenched; but not, I think much enlightened.

Sarton's Laura is fictional — we are dealing with Sarton's views of dying. Perhaps I am being too harsh about the Lerner book — after all, they had to deal with reality, and Laura is a literary creation. But Sarton writes, too, from the reservoir of her own life, and after all we are judging books, not people. Sarton has transmuted her experiences into something more. There is a difference between journalism and art.

So on to Laura's approach to dying. Everything is different: she chooses to ignore the illness as much as possible, and use her time left for life. Not life as it has been, but a last chapter, a "reckoning." A book editor, she quits her job but continues to help a struggling young lesbian author whose lover doesn't want her to publish. She resumes the sexually chase but emotioanly transcendent love affair of her youth, with a woman who also subsequently married. She permits herself an honest and charming relationship with her nurse, who counsels her about the nature of dying.

Her first instinct is not to tell her family. She feels they will interfere with these other tasks. When that is impractical, she rallies herself for an honest reckoning with them, too. With her sisters she pursues unanswered questions about their mother; she hungers for and ultimately finds some honest time with her gay son, who's gone off to California to be an artist (all the elements of mid-20th century gay America fable!). And the rest, she holds them at arm's length, so as to be herself. Who among us does not understand such ambivalence about family?

She resents even the small degree to which she capitulates to the medical profession; near the end they coax her into the hospital for tests, and it is a nightmare. What is at issue here is not medical reform. Sarton questions the very stance of the medical tradition up to the last chapter. The underlying influence of Elizabeth Kubler-Ross and the hospice movement are evident. She emphasizes the importance of accepting and reckoning with dying, rather than resisting it.

Laura formulates the notion that dying is another journey, for which one must prepare oneself. Pack, as it were. Preparation, in traditional circles, consists of accumulating wealth and family. We are told that in India, birth control is resisted, because people want as many children as possible to support them when they are older. In America, it is the bank account and the insurance policy on which we'll depend to avoid the worst of it — or so we believe.

The Lerner's are both successful professionals, and have all the money they need. I was embarrassed by their presumption. Near the end Carl loses his hearing, and for only a few thousand dollars and an appointment with the foremost hearing specialist in New York City, his hearing is restored for a few more weeks. They hire a bevy of nurses (eight, at the time of most intense care), including a black woman who volunteers her time. Lerner mentions only at one moment, their remarkable class

privilege.

Laura, too, is preoccupied with issue other than class. She is "comfortable," the euphemism for "has plenty of money." But at least the course which Laura has chosen carries a much smaller price tag, and we are not so embarrassed by conspicuous consumption.

Any discussion of dying cannot honestly presume that everyone will have the resources of Laura or the Lerner's. Sarton's other book, *As We Are Now*, concerns the plight of somewhat more dispossessed folk, stuck in an abominable nursing home to wither and die. Faced with as formidable knot as this, Sarton avoids the mawkishness of "The Hundred Neediest Cases" or the rhetorical dryness of the radical analyst, and instead serves up a real shocker.

One can hardly argue that the gay artist *necessarily* will have any more consciousness about issues of class or privilege than anybody else — would that that were the case. But I am glad that Sarton has chosen to direct her attention in this direction. I don't think it's pressing things too far to suggest that her powers of empathy — as a woman, an artist, a single person, a lesbian — open her to the special agonies of the dying poor.

How shall we, as gay people, prepare for this journey? How shall we die, with what inner and outer resources? On whom shall we depend, how do we help each other? As we haave tried to create new answers for ourselves in our sex lives, our family lives, our work lives, what is the stuff of these new answers to the last chapter of our lives?

Laura is something of an inspiration. While she does not see herself as a lesbian, there is plenty of consideration of homosexuality: her early affair and the mother's pressures against it; the gay son, the ambiguous spinster sister, the aspiring lesbian author. Most important, though, Sarton's Laura cultivates the detachment that permits her to make choices and not merely submit to pressures. That, surely, is all we ask.

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# Film

**We Will Not Be Beaten**  
By Mary Tiseo and  
the Women at Transition House  
Harvard Science Center  
February 25, 1979

By Althea

*We Will Not Be Beaten* is a new film version of a 1977 videotape created by Mary Tiseo and the residents and staff of Transition House, a Cambridge shelter for battered women. An outstanding example of women working together to reach others, *We Will Not Be Beaten* deftly blends personal experience with incisive, nonrhetorical political analysis.

A benefit for Transition House, the evening began with music by Solid Ground, a trio of local women — Carol Moore, Carolyn Pierson and Amy Sands — who sang several songs with themes pertinent to the issue of battering and the strength of women to prevail. Mary Tiseo and Carol Greenwald, who spearheaded proposals to increase distribution of the film, then briefly explained the evolution of the videotape and discussed the national need for such a resource.

The documentary opens with several women seated at a table talking informally about their being beaten, about their initial inability to seek help, about their husbands' behavior and attitudes. "I was hospitalized at five months pregnant; he sat on my chest and laughed as I could hear my ribs cracking. When I cried out, he'd put more weight on me." "He split my leg open with a chair. A blood clot formed. Later he did it again." "He punctured my ear drum." "He beat me with his fist — which is three times the size of mine — he punched me twice and I passed out. He must've kept punching me because the whole side of my body was bruised. He went to bed. I found his keys and drove myself to the hospital. The next morning, thinking he's killed me, he buried some of my clothes. Then he turned himself into the cops. He got two years' probation and a program for alcoholics."

There is no self-pity in these women's voices; rather, self-esteem and empathy emerge in their narratives about being victims of brutality. The discussion then moves from victimization to the process by which the women freed themselves from physical domination and their own internalized oppression. One woman cited three reasons why battered women do not seek help. Lack of money and education are primary; not knowing where to turn, or even that escape is possible, combined with the fear of being unable to support children, are equally paralyzing. Sometimes, too, it seems safer to stay in the known, however horrible, rather than to risk survival in a terrifying

unknown. Finally, many women make excuses for their husbands' behavior — job pressures, feeling powerless in the world, drinking problems, etc. — and end up blaming themselves for being beaten.

Once they have extricated themselves from the battering situation and realize that they are not isolated, the women begin to understand the insidiousness of internalized oppression. One woman said, "I felt dirty, stupid, unattractive, and couldn't look anyone in the eye. My husband kept saying I was fat. I was actually twenty pounds underweight and anemic." It is inspiring to see this woman having reclaimed the integrity of her perceptions and convictions. Battered women, their esteem constantly chipped away by men, frequently think their inadequacies make them deserve the beatings. Some women have been raised to think that husbands actually have the right to abuse them, that such punishment is part of marriage, that dominance and submission are unalterable roles. Basic to the process of liberation, then, is women's recognizing our human worth, our right to be thinking, independent persons who "count as much as anybody else."

Battering is one manifestation of male privilege, says Lisa Leghorn, one of Transition House's founders, not an extreme behavior pattern of a "few sick men." This privilege, premised upon male superiority and female inferiority, is a global institution. One woman succinctly describes the sex-role conditioning she perceives as a definite contributing factor: "little boys are conditioned to be aggressive and violent; little girls to be pleasing and submissive." It is axiomatic that men have most of the power in the world. And their power structure must be protected and perpetuated at all costs.

Thus, it is not surprising when the women in the film tell of further frustrations when dealing with social workers, police, courts, lawyers, religious counselors, and psychiatrists. All these agencies seem allied in maintaining the nuclear family, the primary unit of male authority. Battered women are told by social workers to examine themselves, to work harder to preserve the marriage — for the children's sake. (Most of the mothers agreed that their children were relieved when they left the abusive situation, and that they adjusted well to the shelter.) Courts issue restraining orders which go unenforced and give suspended sentences that can induce more violence against women. Lawyers plied with enough money from abusive husbands gain "visiting privileges" for these "poor fathers."

Some psychiatrists blithely suggest that women "explore their masochism." The police not only refuse to interfere with domestic quarrels, but sometimes even form a jovial camaraderie with the abusive husband. The battered woman is thereby trivialized, and made to feel more helpless.

At one point in the film a woman indignantly intones, "Animals have shelters and people are prosecuted for cruelty to animals. [Society] cares more for animals than for women." According to the FBI, in America a man batters a woman every 18 seconds. The Boston Police receive 45 calls each day from abused women. At Boston City Hospital, 70% of all assault cases are battered women. What can be done in a society that is so slow to acknowledge and change such heinous oppression and brutality?

It is clear that women's rights have to come first, the film suggests. "There has to be a whole new way of looking at power." In the past few years battering has become an important social issue — but only because battered women themselves have dared to reclaim their human rights. Women working collectively have made society aware of the extent of wife abuse, the need for more shelters and for legal protection.

Another important part of the liberation process stressed at the end of the film is that women have "held themselves from each other for too long." The myth that women are enemies, distrustful and competitive, is now being dispelled. The realization that women are supportive and caring, an "about-face" for many battered women, helps them gain the strength and determination to be more assertive. "I want to be part of the world, I want to contribute," one woman states. "But I want to contribute *better* than the men are; the way they're going, they're going to destroy everything." The audience cheers at this statement, which is indicative of the film's reaffirmation of women's power to change ourselves and the world.

*We Will Not Be Beaten* is a powerful film, straightforward, candid, and courageous. That the women narrating their experiences did most of the editing makes the documentary uniquely honest. It is accessible and intelligent, and will be most effective distributed nationwide by Carol Greenwald, who has received a grant for this purpose from the Massachusetts Foundation for the Humanities and Public Policy. More shelters like Transition House are needed all over the United States, and it is also important to remember that Transition House, still needs community support. (To reach Transition House, call the Cambridge Women's Center, 354-8807.)



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# Theater

## One Works, The Other Doesn't

**The Yellow Wallpaper**  
**I Can Feel The Air**  
*Stage II*  
 Boston Arts Group Theatre  
 367 Boylston Street, Boston  
 Tickets: \$4.00  
 Performances through March 18  
 267-8518

By Gail Berkman

Each of these one-act plays focuses on a woman's struggle against the stifling, subservient role imposed on wives in the late 19th century.

The juxtaposition of the two plays could have created a powerful contrast because one woman's struggle ends in madness, while the other's ends in freedom. Unfortunately, the boring script, poor acting and offensive directing of *I Can Feel The Air*, totally undermines this potential effectiveness.

The first play, *The Yellow Wallpaper*, written by Ann Titolo and directed by James Williams, is a successful adaption of Charlotte Perkins Gilman's short story. Alone on stage for the entire 45-minute play, Mary Chalon as Margaret maintains an unflagging level of dramatic tension. Unfortunately, the sound effects are often distracting, and unnecessary, considering Chalon's skill in reaching and holding the audiences in the intensity of the mood she creates.

Talking aloud as she writes in her journal or as she moves about the stage, Margaret conjures up other characters by repeating conversations she has had with them, and reveals her growing inner turmoil. Suffering from what her

physician husband has labeled a nervous disorder, Margaret has been taken by him to an English mansion for a summer of solitude and inactivity. Like a stern father overseeing a child, he prescribes her diet, medicine and exercise, forbids her from seeing her friends, and attempts to keep her from writing. Fearful of him, she nevertheless defies him by writing secretly, and often repeats his words with sarcasm and anger.

Her bedroom, which he has chosen in spite of her dislike of it, is covered with tattered yellow wallpaper of a strange and confusing pattern. There is no attempt to physically represent this wallpaper — but Margaret's words and gestures create a strong visual image.

As Margaret feels increasingly imprisoned by her husband's dictates, she becomes obsessed with the wallpaper, saying that it "bullies" her. She sees bars in the outer pattern, and then notices the shape of a woman trapped behind the bars, shaking them and trying to get out. Desperate to free herself, Margaret tries to free the woman by tearing through the paper. However, all she can free, in the end, is her own madness.

In contrast to this powerful, moving presentation, *I Can Feel the Air*, written by Lis Adams and directed by Robert Deveau, is tedious from the start. It is an insipid account of the life of Colette, the French writer, between the time of her marriage at 18 and her divorce at 33. Colette is portrayed as meek and confused, with no indication of the forcefulness in her character.

While most of the play is merely

boring, one episode is offensive. As Colette and her husband, Willy, enter the home of two friends, the woman is lying on the floor, moaning, and complaining that the man has beaten her. It turns out, however, as they kiss and make up, that this is the nature of their relationship and that she enjoys the "game." Not only is the scene completely irrelevant to the main story, it belittles the seriousness of a very real issue. Audience complaints to Boston Arts Group might cause the deletion of this offensive bit of mockery.

The rest of the play is so flawed that it has very little impact. Unlike the stark simplicity of *The Yellow Wallpaper*, *I Can Feel the Air* is cluttered with miscast characters and trivial conversations. Colette's asides to the audience seem stiff and artificial. The symbolism is belabored and ineffective. In one scene, for example, Colette cuts her hair and marvels that she can now "feel the air." Her new-found sense of freedom is so over-acted, it is ludicrous. In *The Yellow Wallpaper*, on the other hand, Margaret's disheveled hair and her futile sporadic efforts to put it in order add subtly but effectively to the skillful portrayal of a woman struggling to repress her raging emotions.

These comparisons between the two plays were impossible to ignore since the second play dealt with similar issues as the first.

I left the theatre still feeling the impact of *The Yellow Wallpaper*, but wishing that the life of Colette had been given the strength and sensitivity it deserved.

# Books

## Living Together

**Communities of Women:  
An Idea in Fiction**

By Nina Auerbach  
 212 pp., Harvard University Press,  
 Cambridge, MA

By Peg Cruikshank

The subject of this study is a very important one, but the title promises more than the book delivers. Female communities "form a tradition within the British and American novel," according to Auerbach, but her book does not substantiate that claim. In two of the seven novels she analyzes, *Pride and Prejudice* and *The Bostonians*, groups of women appear but no community exists. Auerbach herself admits this, when she notes that in Austen's novel, marriage and men are needed for any "strength of sisterhood" among women (p. 45) and that in *The Bostonians*, the women's community is only an abstraction (p. 126).

That leaves the author with five examples of her idea: *Little Women*, *Cranford* by Gaskell, Bronte's *Villette*, Gissing's *The Odd Women*, and *The Prime of Miss Jean Brodie* by Muriel Spark. The discussion of Spark is especially good, and the treatment of women characters in many novels besides those listed here is considered.

Despite the paucity of evidence for communities of women in fiction, this critical study is useful. Auerbach had found an original way to treat a group of novels, and her readings are her own. That is an achievement, consider-

ing that the novels have been explicated to death by male critics. *Communities of Women* illustrates the impact of women's studies — it might have been conceived ten years ago, but it never would have been published.

Auerbach finds that "deceit and quiet subversion" are important in fictional communities of women. Examples of strength and solidarity are rare, although *Little Women* presents an all-female world in very favorable terms, and *The Odd Women* portrays women gaining economic power and banding together (in the title, "odd" means superfluous and refers to the great number of unmarried women in the late Victorian period).

*The Bostonians*, a lesser known novel of Henry James, can be seen as either a comic mockery of feminism or a serious treatment of it, or a combination of the two. I think that the satirical spirit of the novel is not sufficiently noted by Auerbach. The elderly Miss Birdseye, for example, is almost a Dickensian caricature. It is true that the feminist leader, Olive, although a study of fanaticism and sinister influence, has a kind of nobility which few women in nineteenth-century fiction attain. But James apparently could not imagine attractive women functioning without men.

No standard English or American novel comes closer to admitting the existence of lesbians, though, and a book about communities of women ought to examine closely the central relation-

ship in *The Bostonians*, Olive's alliance with Verena. Auerbach has little to say about it. In fact, she cautions us against "diagnoses of lesbianism" in *The Odd Women* and *The Bostonians*, and goes on to equate lesbianism with "the bedroom" (p. 157). The word "diagnoses" here is a slur: you diagnose an illness, not something wholesome or natural. As for the bedroom, how long will we have to put up with this ignorant oversimplification from literary critics, from anyone who writes for publication, from university presses, from any publisher?

Curiously, at the very end of her book, Auerbach praises *Nightwood*, *Les Guerilleres*, and *Amazon Odyssey*, linking them to the "tradition" of women's communities in the novels she has analyzed. The trouble is that these three works, in their lesbian assumptions and celebrations, differ so radically from *Little Women* et. al. that they can hardly be considered as part of the same fictional line. By the books are well chosen to make the point that women's communities in nineteenth century fiction were private retreats, whereas now we function in public spheres.

We can be grateful to Auerbach for unearthing this character, in a novel by George Moore called *A Drama in Muslim: A Realistic Novel* (1886): "The hunchback Lady Celia Cullen [is] a life-hating, man-hating religious mystic whose lesbianism becomes her fervent creed" (p. 154). She probably had bad breath, too.

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### AFFIRMATION

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1 Drop-In Center 8-11 PM  
3 Holistic Health Wkshp 5-7 PM  
3 Women's Dance \$1 BYOB 9 PM  
4 Steering Committee Mtg 3-5 PM  
5 Drop-In Center 1-4 PM  
5 "Coming Out Process" Grp Introductory Mtg 7-8 PM

6 Men's Connections - Guest Speaker 7:30-10 PM  
6 Open discussion of "The Women's Room" 8 PM  
8 Fundraising Meeting 7:30 PM  
8 Drop-in Center 8-11 PM  
9 "Working Together" discussion M & W — BYO Refreshments 8 PM  
10 Holistic Health Wkshp 10 AM-12 PM  
11 Self-Affirmation for Gay Men Intro. Mtg. 12-3 PM  
11 Brunch at Somewhere M&W 1 PM  
12 "Coming Out" Intro. 7-8 PM  
13 Gay Male Experience Intro. Mtg. 7:30-10 PM  
14 Arts & Crafts Nite M & W 8 PM  
15 Education Committee Mtg. 8 PM  
15 Drop-In Center 8-11 PM  
17 Kung Fu Intro. M & W 9-12 AM  
18 Steering Committee Mtg. 3-5 PM  
18 IRISH AT HEART Dinner & Dance M & W - Call for info 227-4327  
19 Drop-In Center 1-4 PM  
19 "Coming Out" Intro. 7-8 PM  
20 Gay Male Exp. Intro. 7:30-10 PM  
21 Men's Connections 7:30-10 PM  
22 Fundraising Meeting 7:30 PM  
22 Education Committee Mtg. 8 PM  
22 Poetry Writing Wkshp 8 PM  
22 Drop-In Center 8-11 PM  
23 Card & Game Nite — Women BYOB \$1 Donation 8 PM  
26 "Coming Out" Intro 7-8 PM  
27 Gay Male Exp. Intro. 7:30-10 PM  
28 Women's Activity Png. 7-8 PM  
28 Women's Discussion Grp. \$1 8 PM (Separatism vs. Non-Sep.)  
29 Education Committee Mtg. 8 PM  
29 Poetry Writing Wkshp 8 PM  
29 Drop-In Center 8-11 PM  
31 Coffeehouse M & W \$1 8 PM

All of the above events are open to anyone interested. Call for info.

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## PUBLICATIONS

### FOCUS

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BU Gays, c/o Program Resources Office George Herman Union, Boston University.  
Cambridge Gay Political Caucus, P.O. Box 218, E. Cambridge 02141 491-0968  
Cambridge Women's Center 354-8807  
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Civil Liberties Union of Mass. 742-8020  
CLEARSPACE: a community center for lesbian women and gay men. 485 Mass. Av. Cambridge 876-0215  
Closet Space WCAS (740 AM) 380 Green St., Cambridge 02139 492-6450  
Committee for Gay Youth, GCN Box 10GY, 22 Bromfield St. 02108  
Daughters of Bilitis, 1151 Mass. Ave., Cambridge 02138 661-3833  
Dignity, 355 Boylston St., Boston 02114 536-6518  
Esplanade 426-6602  
Evangelicals Concerned 894-3970  
Fag Rag 681-7534  
Fenway Community Health Center 287-7573  
Friends (Quaker) for Lesbian and Gay Concerns 776-6377  
Gay Academic Union of New England, P.O. Box 212, Boston 02101 681-6500  
Gay Alcoholics Anonymous 426-9444  
Gay AlAnon (alcoholics) 843-5300  
Gay AlAnon, Greater Boston 471-6884  
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Gay Legislation (Mass. Caucus), P.O. Box 8841, J.F.K. Sta., Boston 02117 742-4811  
Gay/Lesbian Concern Group of Boston College, P.O. Box L199, Chestnut Hill, MA 02187 661-4059  
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Gender Identity Service 864-8181  
Good Gay Poets 445-8550  
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Homophile Community Health Service 542-5188  
Integrity, P.O. Box 2582, Boston 02208 262-3057  
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Lambda of Middlesex, P.O. Box 1165, Framingham 01701. Nites & weekends 429-6593  
Lesbian and Gay Parents Project 492-2655  
Lesbian Liberation, c/o Women's Center 354-8807  
Lesbian Mothers, c/o Women's Center, 46 Pleasant St., Cambridge (Meets Thurs., 8pm) 354-8807  
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National Lawyers Guild, 595 Mass. Ave., Cambridge 02139 661-8898, 661-6358  
National Organization for Women 661-6015  
99 Bishop Allen Dr., Cambridge 02139  
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Tufts Women's Center 628-5000 x793  
Unitarian Universalists Office of Gay Concerns, 25 Beacon St., Boston 02108 742-2100  
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Gay People in Medicine, 23 Dover St., Worcester 756-9385  
Lesbian Support Group, Mercy Otis Warren Women's Center, 298 Main St., Hyannis 02601 771-6739  
Martha's Vineyard Gay Group 627-8097  
Montachusett Gay Alliance, P.O. Box 262, Fitchburg 342-5963  
New Bedford Women's Clinic 999-1570  
North Shore Gay Alliance Box 806, Marblehead 927-2605  
Origins, Inc., A Women's Center 169 Boston St., Salem 01970 745-5873  
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Gay Women's Caucus, Amherst 545-3438  
Help Line 664-6391  
Lesbian Union, 9th floor, Campus Center, UMass, Amherst 01003 664-6392  
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Valley Women's Center, Northampton 586-2011

### CONNECTICUT (Area Code 203)

"Come Out Tonight," Box WYBC/Yale Station, New Haven 06520  
CT Gay Task Force, P.O. Box 514, Hartford 06101  
Dignity/New Haven, P.O. Box 3712, Amity Sta., New Haven 06525  
East Conn. Gay Alliance, Norwich 889-7530  
George W. Henry Foundation, Hartford 522-2646  
Gay Alliance at Yale, Box 2031, Yale Station, New Haven 06520 436-8945

Gay phone counseling (eves.), New Haven 436-8945  
Gay Switchboard 522-5575  
Gay Women's Collective, Women's Center, U-118, Univ. of CT, Storrs 06288 486-4738  
Hartford Gay Counseling 522-5575, 232-5110  
Institute of Social Ethics/National Gay Archives, 1 Gold St., Suite 22B, Hartford 06103 547-1281  
Integrity/Hartford P.O. Box 603, Glastonbury 522-2646  
Kalos/Gay Liberation, Hartford 568-2656  
MCC/Hartford 232-5110, 522-5575  
New Haven Lesbian Rap, 148 Orange St., New Haven 436-0272  
UConn Gay Alliance, 211 Student Union, U of CT, Storrs 06288  
Yalesblans, Box 2031, Yale Station, New Haven 08520 436-8945  
Wesleyan Gay Alliance, c/o Women's Center, Wesleyan Sta., Middletown, 06457.

### RHODE ISLAND (Area Code 401)

Brown University Gay Lib, 305 Faunce House, Waterman Ave., Providence 02912  
Office hours: Noon-1pm weekdays 883-3082  
Dignity/Providence 941-9013  
Box 2231, Pawtucket 02881  
Gay Help Line 751-3322  
Gay Community Services of R.I., 55 Eddy St., Rm 306  
Gay Women of Brown, c/o Sarah Doyle, Women's Center, 188 Meeting St., Providence, 02912 863-2189  
MCC/Providence, 134 Matthewson St. 272-9247  
MCC Innovative Ministry (terminally ill, aged and handicapped), Rev. Michael Nordstrom 272-8482  
Providence Gay Group of AA 333-1398

### NEW HAMPSHIRE (Area Code 603)

Nashua Area Gays, P.O. Box 3472, Nashua 03061 654-9268  
NOW Lesbian Rights Task Force, 4 Valentine Hill Rd., Durham 02834  
NH Lambda, Box 1043, Concord 03301  
Concord 224-3785; E. Rochester 332-4440; Keene 399-4927; Milford 673-8348.

### VERMONT (Area Code 802)

Gay Hotline, U of VT 656-4173  
Gay Student Union, U of VT, Burlington 05401, M-F, 7-9pm 656-4173  
Southern Vermont Women's Health Center, 187 N. Main St., Rutland, 05701 775-1946  
Southern Vermont Lesbians/Gay Men's Coalition, 21 Elliot St., Brattleboro 254-8176  
Women's Center, 182 Main St., Burlington 863-1236

### NEW YORK (CITY) (Area Code 212)

All The Queens Women, 36-23 164th St., Flushing 11358 359-9204  
Ass'n of Gay Social Workers, c/o Gay Switchboard Message Center, 110 East 23rd St., Suite 502, 10010 777-7697  
Church of the Beloved Disciple, 348 W. 14th St., 10004 242-6616  
Dykes & Tykes Room 502, 110 E. 23rd St. 10010  
FOLKS (Friends of Little Kids) 989-6653  
Gay Women's Alternative 532-8669  
4 W. 76th St. 10023  
Gay Activists Alliance, P.O. Box 2, Village Station 677-0237  
Gay Teacher's Association, 204 Lincoln Pl., Brooklyn 11217 789-8176/499-1060  
Gaysweek, 216 W. 18th St. 10011 929-7720  
Gay Switchboard, Box 805, Madison Sq. Sta., 10010 777-1800  
The Glines, 260 W. Broadway 925-2619

Integrity-Episcopal Gay Society, GPO Box 1549, 10001 989-6653  
Lambda Legal Defense, P.O. Box 5448, Grand Central Sta., 10017 532-8197  
Lesbian Herstory Archives, P.O. Box 1258, 10001  
Lesbian Switchboard 741-2610  
243 W. 20th St. 10010  
MCC/NY, 201 W. 13th St., 10011 242-1212  
Mirth and Girth Club 734-7748  
National Coalition of Gay Activists, P.O. Box A-711, Grand Central Sta., 10017  
National Gay Health Collective 55 West 26 St. #402, 10010 725-0114  
National Gay Task Force, 80 Fifth Ave., Rm 1601 741-5800  
New York Gay Prisoners Support Committee, P.O. Box 2, Village Station, 10014 677-0237  
Oscar Wilde Memorial Bookshop, 15 Christopher St. 255-8097  
Tri-Base Collective 777-1800  
c/o N.Y. Gay Switchboard Box 805 Madison Sq. Sta. 10010  
West Side Discussion Group, 37 Ninth Ave. 675-0143

### NEW YORK (STATE)

Affirmation (Unitarian Universalist Gay Caucus), 34 Chestnut Rd., Delmar 12054  
Broome County Gay Alliance, P.O. Box F-1711 Binghamton 13902 (607) 724-1973  
Capital District Gay Community Center (7-11pm), 332 Hudson Ave., Albany 12210 (518) 482-6138  
Capital District Gay Political Caucus, Box 131, Albany 12201 (518) 462-6138  
Confide—counseling for transvestites and transsexuals. Box 56, Tappan 10983  
Cornell Gay Liberation Room 28 Willard Straight Hall Cornell Univ., Ithaca 14853 (607) 256-6482  
Dignity/Integrity/Rochester 42 Tyler House, 17 So. Fitzhugh St., Rochester 14614 (716) 232-6521  
Dignity/L.I., P.O. 487P, Bayshore 11706  
East End Gay Organization, P.O. Box 87, Southampton 11968  
Empty Closet Collective, 1255 University Ave., Rochester 14607 (716) 271-6750  
Gay Alliance of The Genesee Valley, Inc., 713 Monroe Ave., Rochester 14614 (716) 244-8640 or 244-9030  
Gay and Lesbian Alliance, P.O. Box 22740, Albany 12222  
Gay Brotherhood of Rochester, 713 Monroe Ave., Rochester (716) 244-8640  
Gay Concerns Committee of the Unitarian Universalist Fellowship of Huntington, 109 Browns Rd., Huntington 11743  
Gay Liberation Front, U. of R., Wilson Commons, Rochester 14807 (716) 275-6181  
Gay Light Collective, 389 W. Onondaga St., Syracuse 13202 (315) 475-6875  
Gay Men and Women at Farmingdale (516) 420-2292  
Gayphone, 8pm till midnight (516) 665-7373  
Gay Student Union, S.U.N.Y. (516) 246-7943  
Gay Task Force, 713 Monroe Ave., Rochester (Mon. 7pm) (718) 244-8640, 244-9030  
Hamilton-Kirkland Gay Alliance, Box 80, Hamilton College, Clinton 13323  
Lambda Univ., Box 131, Albany 12201 (518) 462-6138  
Lesbian Resource Center, 713 Monroe Ave., Rochester 14607 (716) 244-9030  
New Coalition for Human Rights of Long Island, P.O. Box 1429, W. Babylon 11704  
NY State Coalition of Gay Organizations, Box 131, Albany 12201 (518) 462-6138



# CALENDAR

The deadline for Calendar Items is Tuesday at noon for the following issue.

## 3 sat

**Cambridge, MA** — Lesbian and Gay Folk dancing at Phillips Brooks House, Harvard. 2:30-5pm

**Cambridge, MA** — Clearspace offers a two-part Holistic Health Workshop. 485 Mass. Ave., 5-7pm. (2nd part Sat., Mar 10, 10am-noon.) \$2 donation.

## 4 sun

**Boston** — Unitarian Universalist Gays and Lesbians present Kathy Kindquist, a professional counselor. Discussion and refreshments. Arlington St. Church, Clarke Rm, side entrance. 7pm

**Boston** — Community Meeting on Racism at Harriet Tubman House, 566 Columbus Ave. Workshops and small group discussions. 2-5 p.m. Open to all women.

**Cambridge, MA** — Gay Academic Union presents Betty Berzon, psychotherapist & co-editor of forthcoming *Positively Gay*, speaking on "Developing a Positive Gay Identity," at Phillips Brooks House, Harvard. 4-6pm. Refreshments.

**Cambridge, MA** — Workshop for lesbians considering "motherhood" at Janus House, 21 Bay St. Call 648-2415 for info. \$2 donation asked.

**Cambridge, MA** — "Closet Space" (WCAS 740AM): "A Look at the Role of Bars in the Gay and Lesbian Community" with Jack Rubin, Ann Maguire, Marty Stearns and Charles Ash. 10am.

## 5 mon

**Cambridge, MA** — Harvard Divinity School Gay Caucus will meet on the FIRST MONDAY of each month at 43 Sacramento St., 7:30pm. Info: 354-7817.

## 6 tues

**Stony Brook, NY** — Gay Student Union announces First Bi-annual Gay Festival: Tues 6th at 8 & 10pm showing "Outragious"; Wed 7th at 8pm a reading featuring Tim Gludon, Michael Lally, Eileen Myles and Jana Delynn in the Poetry Ctr, Rm E2341 Library; Thurs 8th there will be a Disco Dance at 10pm. Call (516) 246-7943 for info. This festival is to educate gays and non-gays alike about what it means to be gay and about human sexuality in general.

**Boston** — Lesbian & Gay Pride Week Committee will meet to discuss how the week's activities in June can better meet the needs of working class and racial minorities and how to include a wider range of lesbians and gay males in the planning activities. All welcome. Harriet Tubman House, 566 Columbus Ave. (near Mass. Ave.). 7:30pm.

**Boston** — Boston Area Gay and Lesbian Schoolworkers present Robin MacCormack, special assistant to the mayor, for a question and answer session. 355 Boylston, 7:30pm. Dignity.

**Worcester, MA** — Stonewall Organizing Committee will hold centering meeting for the Worcester Gay Community to plan Gay Pride Week at Another Way Drop-In Center, 2 Wellington St. 8pm. Info: 753-8360.

**NYC** — West Side Discussion Group, social wine & cheese party for women only at 26 Ninth Ave. at 14th St. 8:30pm. \$3.

## 7 wed

**Boston** — Gay Caucus for Mel King for Mayor will meet EVERY WEDNESDAY at 7pm to discuss what the gay community can ask of each mayoral candidate regarding their support for gays and how to support Mel King's candidacy; 431 Columbus Ave. Info: 445-6676 or 427-6350.

**Cambridge, MA** — Women's Community Health Center (gynecological services, abortion care, pregnancy screening) will hold an Open House at 639 Mass. Ave. at 5:30pm. Info: 547-2302.

**Cambridge, MA** — Bi-sexuality rap session at Clearspace, 7:30pm. All welcome. Info: 876-0215.

**Boston** — Artemis Productions presents Rashida Shah and Meg Christian in concert, Morse Aud., 602 Commonwealth Ave. Tickets available at New Words Bookstore, Amaranth Restaurant & Women's Exchange, all in Cambridge, \$4.50 suggested price. Free childcare, wheelchairs welcome, signed for the deaf. All are welcome.

## 8 thurs

**Boston** — Radio station WGBH (89.7 FM) and WTBS (88.1 FM) will present woman's programming throughout the day in celebration of international Woman's Day. See News Notes for details.

**Hartford, CT** — Lactura by Norman Pittenger on "Making Sexuality Human: A time for consens and gay lifestyles," Unitarian Church, 50 Bloomfield Ave. 8pm

**Boston** — Jesse Mavro and Martha Kingsbury will present a poetry reading celebrating International Women's Day at Cafe Gallery, 73 Dartmouth. 8:30pm

**Cambridge, MA** — Amaranth Restaurant presents Mary Daly, author of "Gyn/ecology," at 8pm. Tickets \$3.

**NYC** — West Side Discussion Group presents "Gay Switchboard, can we help you?", featuring four people who work at the gay switchboard in New York. 26 9th Ave. at 14th St. 8:30pm. \$2 donation.

**NYC** — Hunter Collage Gay Community Ctr. presents "The Celluloid Closet" at 8pm, H.C. Playhouse, 68th St. between Park & Lex. FREE.

**Cambridge, MA** — Amaranth presents Mary Daly, author of GYN/ECOLOGY, 134 Hampshire St. 8pm. \$3.

**NYC** — Gay Women's Alternative presents Ruby Rohrlach-Laavitt, Anthropologist, speaking on "The Rise of the State and Decline Women," at Universalist Church, Central Park West at 76th St. 8pm. All women welcome.

## 9 fri

**Cambridge, MA** — "Working Together," a discussion by men and women of Clearspace and any others interested in joining them at 8pm, 485 Mass. Ave. Bring refreshments to share. 876-0215.

**Cambridge, MA** — Am Tikva discussion: "Where are we now? Where are we going?" Walker Memorial, MIT Rm 50, 306 Mem. Dr., 3rd fl.

**NYC** — National Gay Legal Conference — formal papers and workshops on aspects of "Strategy and Tactics of Gay Rights Litigation" and "The Professional and Public Role of the Gay Lawyer" New York University School of Law. Write: Lesbian and Gay Law Students, 33 Washington Sq. NY, NY. 10011.

## 10 sat

**NYC** — Women's Caucus of Youth Against War and Fascism presents two films: "With Babies and Banners" and "With Cuban Women." Refreshments. Irving High School, Irving Plaza and 16th St., Manhattan. \$3. 7:30pm.

## 11 sun

**Boston** — Pat Bond, comedienne ("Word Is Out") is giving a benefit for GCN at Somewhere, 295 Franklin. Two shows: 3:30 and 7:30pm. Tickets \$4.50 at the door or in advance from GCN, 22 Bromfield. 10am. FREE!

**Cambridge, MA** — "Closet Space" (WCAS 740AM) presents an interview with Arthur Evans from San Francisco on "Witchcraft and the Gay Counterculture." 10am. FREE!

**Cambridge, MA** — Lesbian and Gay Folk dancing at Phillips Brooks House (Peabody Rm), Harvard. 12:30-3pm.

**Hartford, CT** — MCC will be holding services at a new location: the Unitarian Meeting House, 50 Bloomfield Ave. SUNDAYS at 7:30pm.

## 12 mon

**Salem, MA** — Salem St. College Gay Task Force is showing Jaan Ganat's classic silent film "Chant d'Amour" at 8pm in the A&B Lounge of the Student Union. Donation \$1.

## 13 tues

**Boston** — March GCN collective meeting at 6:30pm, 22 Bromfield St. All members of the lesbian and gay community are welcome.

**Boston** — Integrity will sponsor lactura by Norman Pittenger, noted theologian from Cambridge U., England, on gays and the church, at Emmanuel Church, 15 Newbury St. 8:15pm. Donation requested.

## 14 wed

**Cambridge, MA** — Lesbian and Gay Pride Week Committee business meeting at Clearspace, 485 Mass. Ave., 4th fl. All welcome. Info: Chris, 661-8068. 7:30pm.

## 15 thurs

**NYC** — Gay Woman's Alternative. Women from Disabled Lesbian Alliance help explore feelings about relating to blind and physically handicapped people.

**NYC** — Committee of Lesbian and Gay Male Socialists discussion: "With a Friend Like Koch, Who Needs Enemies?" 61 4th Ave. at 9th St. 7:30pm. Free.

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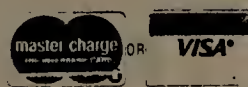
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